ZION'S WATCH TOWER AND

HERALD OF CHRIST'S PRESENCE.

"Watchman, What of the Night?" "The Morning Cometh."—Isaiah xxi. 11.

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VIEW FROM THE TOWER

The opening year finds the whole world in a state of financial depression which will doubtless be worse before improvement comes. Since we are advised in Scripture that the Day of the Lord's presence will be a time of trouble such as was not since there was a nation, some may be inclined to anticipate too much, too speedily. This is a tendency which all need to guard against.

We should not for a moment lose sight of the apostles striking *illustration* of the trouble of this day, as recorded in 1 Thes. 5:3. From this illustration we should expect spasmodic trouble and distress of nations: and that these will become more frequent and more serious until they reach the climax stated by the prophet, and result in the death of present systems and the delivery of the children of this world into the New and better, the "golden" Millennial age, in which the King of righteousness shall rule and reign Lord of all, blessing the families of the earth.

To those who have made the Lord even the Most High their refuge and habitation, we would say: "Trust in the Lord and do good;" "He shall bring forth thy righteousness as the light and thy judgment as the noonday." In this connection we commend to your careful study Psalms 37:1-19 and 91 entire. Strengthen yourselves, arm and equip yourselves with the whole armor of God, remembering your part in the conflict of this day, that it is not with flesh and blood but with the spiritual darkness, and spiritual wickedness in high (controlling or leading) places and the fiery darts of the wicked one. Thus so much the more as ye see the day drawing on "strengthen ye the weak hands and confirm the feeble knees. Say to them that are of a feeble heart, BE STRONG! FEAR NOT! Behold your God will come with vengeance, even God with a recompense; He will come and save you." The signs then of the days of vengeance and recompense are sure signs of the Lord's presence, and that our redemption, deliverance, and exaltation, and the blessing of the world, are nigh at hand.

EXTRACT FROM AN INTERESTING LETTER

New Orleans, La.

C. T. RUSSELL:—*Dear Brother*:—I am by birth a Norwegian. My prayers of late have been that the Lord would raise up some one in my Norway home to explain the *Glad tidings* as it is in Jesus. Today the thought has come to me to contrive to have the pamphlets "Food" and "Tabernacle," with October number of the TOWER, translated into that language. You see the interest your publications have found among the Swedes. Now, I believe that the Norwegians are a still more religiously inclined people than the Swedes in general. In short, I believe the truth would meet with a still better reception among them. You will probably question: "Do not the Swedish publications meet the demand of the Norwegians also?" I answer, "No; the two languages differ so much that the Swedish number of the TOWER is almost of no use to the Norwegians, and will hardly be read by any of them." There is also a little prejudice existing between the two nations. I pray God to open a way to have it published in Norwegian. The "Food" and "Tabernacle" would, I know, be a great blessing to the saints in Norway.

I have an instrument for the work with me now, in the shape of a young man—a relative of mine—thoroughly versed in both English and Norwegian, and he would gladly undertake the task, if I could find the means to keep him with me long enough for the work. But, then, again, comes the publication, which requires a great deal of money.

Submitting this thought to your kind consideration, I will make it a subject of prayer. If it is our Father's will, the means will be forthcoming.

My friends in Norway have been desiring me, for a long time, to come home. Would it not be a precious work to republish the WATCH TOWER in Norway, and distribute the Glad Tidings over there? Your brother in the hope,

_____.

[This and similar expressions of interest and effort remind us of the Macedonian cry, except that it comes now from all quarters, wherever a few of the saints have been led into the light—Come over into Norway, Sweden, Germany, and let us have the truth in our own tongue. As rapidly as opportunity and means offer, we shall heed the call.—ED.]

ZION'S WATCH TOWER TRACT SOCIETY

A charter of incorporation for Zion's Watch Tower Tract Society was granted December 13th, 1884. In accordance with the same, Certificates have just been sent to each contributor to the Fund, whose donations (all told) amounted to Ten Dollars or more. Each ten dollars representing one voting share.

The certificates are neatly printed and bear the Society's seal upon the face. On the reverse side is a brief statement of the object and past efforts of the Society, the time and mode of electing its officers, etc. The Incorporators are the Directors, named below, from among whom the officers indicated have just been elected for the year 1885:

DIRECTORS

C. T. RUSSELL, *Pres.*,
M. F. RUSSELL, *Sec. and Treas.*,
W. C. MCMILLAN,
W. I. MANN, *Vice Pres.*
J. B. ADAMSON
J. F. SMITH.

FAITH triumphs over reason by receiving the revelation of the God of reason.

TRACT FUND REPORT

This report is for two years, none having been made last January.

Indebtedness January 1, 1883	$2,571.34
Total expenditure for publications during 1883 and 1884, including those in the Swedish language	2,366.10
	$4,937.44
Total cash receipts, voluntary contributions, including those of German and Swedish funds	2,491.43
*Balance owing	$2,446.01

It will be remembered that in order not to allow the debt to hinder the publication of missionary papers in foreign languages the proposition was accepted, to start German and also a Swedish fund, which, though included in the general work of the Society, should be specially applied to publishing matter in those languages.

We have to report that the total donations to the German fund amounted to $126.54. The total receipts on account of the Swedish fund amounted to $360.14.

We published nothing in German, the fund being insufficient for even a start, but, growing gradually, it may be of use some day; meanwhile, we have obtained the addresses of some, able and willing to assist, by translating, when we are ready.

Aside from the mailing of several thousand copies of "Food for Thinking Christians," etc., already published and accounted for, we published, paid for and distributed, since last report:—

39,000 Swedish Missionary papers and
79,000 English " "

118,000 in all; equal to about four and a half millions of tract pages of the ordinary size.

In Swedish we published four numbers of the same size as the English TOWER, containing selected articles—translations from English numbers. Many among the Swedes were deeply moved by the truth, and we regret that the number of such (about 800) would not justify at present the regular publication of the TOWER in that language. However, the truth is spreading among them, and it may not be long before this will be practicable and possible. The total amount expended on this account was $744.16, or $384.02 more than the receipts on account of the same.

Those who have assisted in the work, both by donations and in circulating—by giving and loaning literature to those supposed to have an "ear to hear," are too numerous to mention. It is one source of great encouragement to us to note the holy and pure zeal which inspires so many to labor and sacrifice to give to others, so soon as they taste of the "good word of God" themselves. It seems to be an *unvarying* rule, that light and opportunity afforded by the truth must be used, or these talents for service will be taken away. We must let our light so shine as to *glorify* our Father in heaven, else it will become darkness.

After all, the principle of our Father's dealing with us—allowing us to be light-bearers to others, seems to be as much or more to *develop* and bless us through the incidental labor and sacrifice, as to bless those to whom we bear the light; for unqestionably God could spread the truth without our feeble aid.

The Lord has so placed us that our sacrifices must be free-will offerings, and the measure of our sacrifice and *self-denial*, in whatever form, must in our Lord's sight be the measure or gauge of our love and appreciation of his favors and exceeding great and precious promises.

When presenting themselves before the Lord in the parable of the Talents, each one was approved equally, who had used what talents he had, few or many, "every man according to his several ability." And our Lord showed that it was the spirit of *sacrifice* which he appreciated when he said of the poor widow who cast two mites into the Lord's treasury, "She hath cast in more than they all." She, in her penury, had made a *greater sacrifice* than some who had given much more.

Some, and probably most, of the money accounted for in the above statement was "hard-earned," and only sent by a similar self-denial to that of the widow mentioned by Jesus. Such gifts only as cost us self-denial in some form are *sacrifices*, whether it costs us friendships, or conveniences, or luxuries, or ease.

Let us make sure of the Master's "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things." Such, having *sacrificed* with Christ, shall enter into the joys of the Lord. May it be true of us as of Mary, "She loved much"—"She hath done what she could."

*We here remark that the Florida land donated to the Society, is not included in the above account as it did not come into the Society's possession before the close of 1884. When it has all been sold we hope to be more than out of debt, so that virtually we may so consider the matter now.

HOW CAN I KEEP FROM SINGING

My life flows on in endless song,
Above earth's lamentation;
I catch the sweet, the glorious hymn
That hails a new creation:
Through all the tumult and the strife,
I hear the music ringing;
It finds an echo in my soul,
How can I cease from singing?

Though earthly joys and comforts die
The Lord, my Saviour liveth:
What though the darkness gather round?
Songs in the night he giveth:
No storm can shake my inmost calm
While to that refuge clinging;
Since Christ is Lord of Heaven and earth,
How can I keep from singing?

I lift my eyes; the cloud grows thin;
I see the blue above it;
And day by day this pathway shines
Since first I learned to love it:
The peace of Christ makes fresh my heart,
A fountain ever springing,
All things are mine since I am his—
How can I keep from singing?

—*F. J. Hartley.*

AN INCONSISTENT CONTEMPORARY

We have not an inch of space to waste, nor a moment of time to devote to *mere* contention or argument, hence omit many of the moral reform topics which though good, are not vitally important to our readers, the majority of whom we trust are past the necessity for such exhortation. In any event these themes have abler advocates than us, to set forth their claims.

But as we long since (1880) pointed out, a great and severe trial of faith coming with increasing force upon the church—"the fire of *that* day" which "shall try every man's work of what sort it is." We saw that this fiery trial then coming, aimed to destroy the very foundation of Christian faith and hope, the first principles of the doctrine of Christ—"How that Christ *died* for our sins according to the Scriptures" (1 Cor. 15:3.) and that he *thus* redeemed, ransomed, bought us with his own precious blood. And because truth on this subject is the "meat in *due season*" for the household of faith now, as well as because there are few to publicly champion this truth which is now being attacked on every hand, therefore, we feel that time and space spent in criticizing and exposing the arguments and sophistries of those who would make the Cross of Christ of none effect, is most necessary. Hence if to any there seems to be an excuse or apology necessary for the pointed and critical analyzing of the utterance of contemporaries on such subjects, our apology is, our zeal for the truth; that its force may be seen in *contrast* with error: and for you, that you may be strengthened, prepared, and armed against all the wiles of the devil, and that thus, many may be able to answer and refute his sophistries; thus helping and strengthening themselves and others also.

The recent issue of a contemporary devoted to the NO RANSOM theory, presents in its leading Editorial some glaring inconsistencies, in its effort to make use of Scripture phraseology, and at the same time to discard the doctrine of re-

demption and remission of sins through the blood of the cross. We were about to say—and at the same time maintain its theory—but conclude that its theory, severely pressed for arguments, is changing and it would be difficult now to state what the exact theory is, except that the unchanged purpose is still plainly evident—the denial of the ransom.

Before pointing out its sophisms, we place some of its open and palpable contradictions side by side, thus:—

"We not only claim that He was Lord when He gave himself a ransom; or when he "bought us with a price," but we also claim that an appreciation of His divinity and lordship as the express image or manifestation of the Father's substance is necessary to a *just estimate of the nature and value of the great atoning sacrifice which he made.* The advocates of the theory that the divine law was satisfied with the substitution of *one* mere human sacrifice *instead* of the billions of human beings must have strained ideas of equity and justice; must ignore the statement that man cannot redeem his brother nor give to God a ransom for him." Psa. 49:7. . . . . .

"The extremely literal materialist may exclaim in horror, *Can* Divinity die? Oh no! it cannot die, in the sense in which *you* are thinking of death. He cannot lose his existence. But your *idea of death* is at fault." . .

"The GROSS MATERIALIST could he but revise his theology and open his eyes, might see a sublime truth in this mystery of life *imparted* instead of *extinguished* by means of death. THIS is the *grand* MYSTERY of the cross of Christ."

"It seems as if the idea of God accepting an *innocent* substitute for the life of the *guilty* criminals is so grossly inconsistent with both love and justice that instead of winning to God it must have repelled many thinking minds from Him. It places God in the attitude of demanding all men *owe*, instead of in the gracious attitude of extending mercy and forgiveness to the helpless sinner. What is fully paid for, cannot be accepted as an expression of the Father's love and grace."

In a former issue the same contemporary gave the following explanation (?) of the nature and value of the death of Christ, viz.:

"Christ died to the *old relation* which he had COME INTO *by Adam's sin.*" "The blood which must be shed, *without which* there is no remission of sins, IS *that* which is the evidence of the death of the ENMITY WITHIN US—death to sin."

If this contemporary had more than one editor, we should suppose that they were of opposite minds, and that by some accident, the writings of the two had gotten mixed. But the mixture is the more deplorable, as it gives evidence of a fierce struggle between a theory and a Scripture, in which the former has the control. Judging from the conflicting arguments advanced and tried, our contemporary's plan and policy seems to be:—Any argument to get rid of the RANSOM —as a *corresponding price.*

Extreme indeed must be its need of supporting argument, when it finds it necessary to claim as above, that life is *imparted* instead of *extinguished* by death. The very meaning of the words is the reverse. Does this contemporary endorse Satan's lie in Eden and contradict Jehovah? (Gen. 3:3-5). And then call it: "a *sublime* truth"—"the *grand* mystery of the cross of Christ"—"this mystery of life *imparted* instead of extinguished by means of death." Would it claim that DEATH is a great blessing and that Satan by whom it was introduced and "who has the power of death" (Heb. 2:14) is really the one who *imparts life*, instead of *extinguishing* it? If so it should at once claim that Satan is the one by whom all the families of the earth shall be blessed!

The *new* mixture is shown in the left column; and as we have heretofore shown the views of the other column to be unscriptural, we now merely note the expression above—"What is fully PAID FOR *cannot be accepted* as an expression of the Father's love and grace"—and remark that if our contemporary *cannot accept* of the Father's grace and love and gift, in and through the ransom sacrifice of Jesus, we fear it can never accept it at all, for "there is none other name, under heaven, given among men whereby we must be saved." (Acts 4:12.) In *this* was manifested the love of God, that he sent his Son to be the propitiation [covering] for our sins. (1 John 4:9, 10.)

We now pass to a hasty review of the expressions of the left column. The idea that it was necessary for a God to die, as the "great atoning sacrifice" for a man's sin, cannot be called new, even if it should by some be considered light. It is the commonly held, inconsistent, *unscriptural*, and "mysterious" view of the atonement, handed down from the dark ages, which we thank God we got rid of years ago.

The peculiarity of fallen human nature to go from one to the other extreme like a pendulum is remarkably illustrated in the treatment of this subject—it either wants to say that there was *no* ransom necessary, and *none* given, or else, that the penalty was so great that nothing short of the sacrifice of a God could be an "atoning sacrifice" for human sin.

In its confusion our contemporary says both. (See the contrasted statements of the two columns.) Would to God it had the courage and humility to acknowledge its confusion and accept the favor of God in His appointed way.

How contrary to this is the teaching of Scripture, that the penalty of human sin was the forfeiture of HUMAN EXISTENCE, and that in order to be man's ransom and give a "CORRESPONDING PRICE" it was necessary that Jesus should become a man, that as by MAN came death, by a *man* ALSO the resurrection or restoration of the dead might be accomplished. (1 Cor. 15: 21.) And therefore, He who ransomed us, left his former glory and spiritual "form of God," and humbled himself to our nature and was "MADE FLESH," (Phil. 2:6-8, and John 1: 1-3, 14), and gave himself a ransom for all. And the apostle distinctly tells us, that "the MAN Christ Jesus" who "gave himself" was *therefore* highly exalted, and given a "name above every name"—Lord of all. Phil. 2:5-11.

This fact, that Jesus' right, and power, and control of men as their Master and Lord, was gained by his sacrifice as a MAN, hence not as claimed above, is clearly stated by the apostle, thus: "For to this end, Christ both died and revived, and rose THAT HE MIGHT BE LORD both of the dead and living." Rom. 14:9.

The statement above concerning one MERE human sacrifice, is not a quotation from the columns of the TOWER. Our contemporary does not thus favor us. The expression, "MERE man," would convey to many minds the idea of an imperfect man; hence we would not use it. When Jesus "WAS MADE FLESH" it was neither on the "lowest round of the ladder," nor on any other than the very highest, a glorious perfect image of God, in the flesh. Had he been one whit less perfect than the first perfect man, he could not have been the Redeemer of what Adam lost for himself and his race. Had he been one whit higher than PERFECT MAN, he could not have given himself as "a corresponding price." *See* YOUNG'S GREEK HEBREW and ENGLISH CONCORDANCE for definition, under head of *Ransom, 1 Tim. 2:6—Antilutron* "a corresponding price."

By reason of the "fall" of its representative, Adam, the whole race is now depraved, imperfect, ungodlike, and all condemned to death; HENCE all being under the same condemnation, "None can by any means REDEEM his brother, nor give to God a ransom for him." (Psa. 49:7.)

This text is most too much for the views presented in the right-hand column. If it means anything, it proves that God's law did demand a RANSOM, that he would not excuse sin in the way that can be *"accepted"* by our contemporary "as an expression of love and grace." No, he will by no means "clear [excuse] the guilty." (Exod. 34:7.) But when the guilty had proved the futility of their own efforts to redeem and cleanse themselves, God in great mercy and love *ransomed* us by giving His Son to be a propitiation [covering] for our sins—"In *this* [way] was manifested the love of God." (1 John 4:9-10.)

At the time of his consecration, at baptism, Jesus offered up himself—a man to redeem men—and there he received special power from on high, by which he was enabled not only to carry out his consecration by a life of self-sacrifice even unto death—even the *death of the cross*, but by which also, as a foretaste of his future power [as partaker of the DIVINE nature, by which he could restore all things, and have all power] he was enabled to do the "many wonderful works" with which those three and a half years abounded.

Farther on in the same article, after the query—"Does not 'redeem', 'ransom' or 'price' imply substitution?"—it answers that question thus:—"The terms are commercial in common usage, but have also another use not uncommon. The *means* NECESSARY to secure any end are commonly and properly spoken of as the *cost*, or *price* of the object thus gained. The pioneer *labors* to secure a cleared farm; the *cost* is great, but he will be well repaid. The son *costs* his mother labor and pain, but his true manhood is her joyous reward. The *means* are the *price* and are adapted to secure the desired end."

Very good! But cannot all see that the *cost* of each item had to be *substituted* or given up for each result specified, before it could be had? The same *principle* is involved whether

you pay a dime for a loaf of bread, or pay a year's labor for a clearing. This is nothing short of the commercial and *only* usage of the word *bought*.

The *cost* is whatever is NECESSARY to procure the thing desired, whether it be a son, a farm, or a race. Jesus bought us with his own precious blood [his sacrificed life] whatever may have been the attendant circumstances, by which this result was accomplished [such as leaving the heavenly glory, humbling himself to become a man, etc.] the fact remains, that all those incidentals were not the *price;* they merely enabled, or were the necessary preparation for giving the price. The price was his *death*—He "suffered [*death*] the just for the unjust TO BRING US TO GOD." (1 Pet. 3:18.)

The question arises, Did Jesus give *too much?* Did he give *more* than was needful to procure the results attained—the liberation of man from sin and death. To say that the sacrifice of Jesus—his death—was *not* necessary, is not only to charge him with folly, but to deny those Scriptures which state that the giving up of his life was the *price* of one ransom.

If the thing given was the *price*, then our price or cost of our liberty from death was Jesus' *death*. Now follow the train of reasoning—The *reason* he died, was that we as a race were all under the dominion of death and his aim was to set us free from sin and death. Why did he not set us free without becoming a man? Because Jehovah's just penalty, death, rested upon us all, and his justice is as unalterable as his love. Why did not Jesus die as a spiritual being without becoming a man? Because it was *men*, who were condemned and God's law demanded a *corresponding* price. Why then did Jesus become a man? It was that he by the grace [favor, love, kindness] of God, should taste *death* for every man. Was this an equivalent or corresponding price for an entire race? Yes, when God condemned *all* because of one man's transgression, it was in order that as a result of *one* man's [Jesus'] obedience even unto *death*, he might deliver the race from condemnation which was upon all through one man's sin. Was not the death of Christ an example of resisting evil? It was that, but it must have been more; for many prophets and righteous persons resisted evil unto death, and they would have answered for examples, if nothing more had been needed. What more was needed than to be shown by a good example, to refrain from sin? Much more, for even if it were possible for all men to live spotlessly, still there was the penalty of sins that were past—which came upon all and continued upon all until Jesus "bare our sins in his own body on the tree." Could not something else meet the requirements and lift from men the penalty? No, without shedding of blood there is no remission of sins. Heb. 9:22.

So then, Jesus gave none too great a price, but one which corresponded exactly, with the penalty, viz.:—man's death. "*Wherefore* God also hath highly exalted him and given him a name [power, and authority, and honor] which is above every name." "He [now] is Lord of all." Phil. 2:9; Acts 10:36.

Again we quote our contemporary: "Paul says that Christ redeems us from all iniquity (Titus 2:14). Now, if to redeem from death means to give death a substitute, then to redeem from iniquity means to give iniquity a substitute. Will any one claim that Christ gave himself a substitute for iniquity?"

Such sophism is not really worthy of refutation. Sin and iniquity are two names for the same thing. When death passed upon the race, it brought with it depravity—a liability to sin—an inability to refrain from sin. It brought in a word not only physical disease, but also moral degradation—iniquity—hence, in redeeming us from death, it was at the same time a redemption from iniquity of which death was the wages or penalty. The *price* or *cost* of iniquity was *death*, and to redeem us from its dominion, Jesus, as *our substitute*, paid that penalty, that in due time we *might* be made free from it. He made his soul [his being or existence] an *offering* for sin, to redeem us from all iniquity.

And now in view of the many sides of this question which this contemporary advances, arguing in one column that there is no ransom, no price, no substitution, and in the next column of the very same article that there was a price, a ransom, &c., but a *spiritual* and divine one, we candidly and seriously advise it to either abandon its *various* theories of no *corresponding* price being given in man's redemption, or else discard the Bible altogether as a text book; for the crudity and inconsistency of the above statements must be apparent to the most obtuse, not to mention the effect upon the intelligent.

THE SIGN OF HIS PRESENCE

"What shall be the *sign* [indication] of thy *presence*, and of the consummation of the age?" Matt. 24:3.—*Diaglott.*

Perhaps remembering that Jesus' first advent had been obscure and unrecognized by many, so that even John who baptized and announced him sent and inquired, "Art thou he that should come, or look we for another?" the disciples may have been wondering whether the second coming of Jesus would be likewise obscure and unrecognized, and whether some might not at the time of the second presence, as in their day, be ignorant of the Lord's presence. Or, their query may have been suggested by Jesus' answer to the Pharisees when questioned about the kingdom to come—"The kingdom of God cometh not with observation [outward demonstration and show], neither shall they say, Lo here! or there! for lo, the kingdom of God is in the midst of you." Luke 17:20, 21. R. V. margin.

Whatever induced the question, it is evident from the Lord's answer, that they suspicioned that he might be present yet unrecognized by the world, and possibly by even his saints, unless some expected sign should indicate his presence.

Some who overlook the Lord's statement that the kingdom of heaven cometh not with outward demonstration, and who think that the second advent of Jesus will be accompanied with wonderful outward demonstration, put a very forced construction upon this word *sign*, and look for some visible manifestation in the sky. With their ideas of the manner of Christ's coming, no sign would be necessary. But such an interpretation of the word *sign* is out of harmony with common as well as Scriptural usage. Clouds are a sign of storm and rain; smoke is a sign of fire; frost and snow may be *signs* of cold weather; falling foliage is a sign of autumn. Likewise when the Lord is *present*, and the specially appointed work of his presence is in progress, those works will, to those who can appreciate them, be a *sign* of his presence.

All Christians should be most deeply interested in this question. What shall be the *sign*, indication or evidence of the Lord's presence and the closing of our age? In his answer, the Master's first aim was to put us (for his words were specially for all the Church) on guard against some who would assume his name (*Christ*-ians), and deceive many by saying that the *kingdom of God* has come; that they are the DELIVERER or Messiah, and that their dominion is the kingdom of God. He says: "Beware that no one *deceive* you, for many will assume my name saying, I am the Messiah." (Matt. 24:5—*Diaglott.*) They say, We are Christ's vice-gerents, his representatives; our Church is the *body* of Christ, and his rightful and promised representative to rule and conquer the world.

As the Lord forewarned, we can see that many have assumed his name, claimed to be his body, and as such the right to rule, and that his kingdom had come. We see this taught not only by Papacy, but by all her daughters—especially those united with the governments of Europe, and who claim that in them *God's kingdom has come.* In harmony with this claim is the addition made to the original Lord's Prayer, by which it was made to read, "For *thine* IS THE *kingdom*, and the power and the glory forever." These words do not occur in either the Sinaitic or Vatican manuscripts.

Passing on, Jesus tells that a long period must elapse with its wars, and commotions, persecutions, betrayals, false teachers, etc., and that "the love of the many will cool" (become lukewarm, Rev. 3:16), and that patient endurance to the close of the race is needful for all running for the prize held out in this Gospel age. Before this age shall have fully ended the glad tidings of the kingdom will be published in the whole world for a testimony to all the nations; and then will the end come.

These remarks of the Master are in place and needful; but we must remember that they are only a preface to his answer to the question asked, which he now proceeds to answer, saying: "When ye therefore shall SEE *the abomination of desolation* spoken of by Daniel the prophet stand in the holy place" (v. 15). Here was to be a *sign*, which when seen, would be an indication of time for a certain action, because, as we shall see, it will be a part of the evidence, or sign of the *presence* of the Son of man.

The setting up of the abomination is not the sign, but the recognition, or discernment of the abomination as such, and of its improper place, is a sign that greatly increased *light* is shining, that knowledge is increased which is elsewhere stated to be evidence of "the time of the end," Dan. 12:4.

The abomination spoken of by Daniel, and again by Paul, is the false system of systems which, assuming the name of Christ, have misrepresented the character, plans and Word of God, and deceived many. It includes not only the mother system, Papacy, but the daughters as well, for she is the mother of *abominations* as well as an abomination herself; and the entire abomination system being ONE, and of the same spirit, it is so referred to by Jesus, Daniel and Paul. It is "Babylon the Great," "the Mystery of Iniquity," the "Abomination of the earth." Rev. 17:5 and 2 Thes. 2:7, Dan. 12:11.

The "Mystery of Iniquity" came into place gradually, and it was not until it had sat for a long time in the holy place, ruling and governing it, that its abominable and detestable character was seen, and still it is not seen by all the saints, many of whom still bow to the teachings and commands of that system which God calls abominable.

The god of this world—Satan—has by many devices blinded the eyes of many, while exalting and keeping in power this system, which is "*after*" or like him, whose child it is. When his power begins to fail, because the stronger than he begins to spoil his house (Matt. 12:29), then this system will begin to be seen, to be *revealed* and recognized in its true character as "The Mystery of Iniquity." Of this time when the abomination shall be *seen* occupying and ruling in the Church, the apostle says: "*Then* shall that wicked be re *revealed* [literally *uncovered* or exposed] whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" [literally—destroy with the bright shining of the *present* one]. 2 Thes. 2:3-6.

This accords perfectly with Jesus' words: "When ye shall *see* the abomination;" that is, when the mask shall be pulled off and you shall be enabled to *see* "The Mystery of Iniquity" as such, *then* you may know that you are in the consummation of the age, in "the time of the end." Your *knowledge* will be the *sign* of this.

The significance of the statement, "*Then* let them which be in Judea flee," etc., we do not here refer to, as it has already been explained, merely pausing to remark that this prophecy evidently referred to more than the destruction of Jerusalem and the time of trouble which came upon that land in A. D. 70. Proof of this is furnished by comparing verse 21 with Danl. 12:1. This *greatest* time of trouble is at the close of the Gospel age unquestionably, though the closing features of the Jewish age were typical of it.

"Then [in "the time of the end"] if any man shall say unto you, Lo here is Christ, or there, believe it not. . . . . Wherefore if they shall say unto you, Behold he is in the desert, go not forth; behold he is in the secret chambers, believe it not" (vs. 23, 26). Why should not Jesus' disciples at such a time [now], knowing that they are living in "the time of the end" expect Jesus? Why not then be waiting for a Philip or a Peter to meet us and say. We have found the Lord, Lo here, or lo there? The answer is, that at his second advent he will not be a man limited to place, but a spiritual being, personally present, yet invisible because spiritual, as all spiritual bodies are invisible to human sight. As the lightning (the electric current or fluid) unseen, yet powerful, its *presence* widely manifested by the *light which it causes*, "*so* shall also the *presence* (improperly translated *coming*) of the Son of man be." ver. 27.

In verse 28 Jesus teaches that instead of going out to seek him in the wilderness, etc., we shall be gathered together, not physically, but mentally, that all who are his shall come to recognize his presence by the instinct of their new nature, being brought together by the mutual apprehension of the truth as eagles would be drawn to their food.

"And he shall send his angels [messengers—servants] with a great sound of a trumpet (the "seventh trump, or trump of God"), and they shall gather together into union and oneness] his elect from the four winds, from one end of heaven to the other. [The church nominal is the present heavens; the little flock, when by-and-by exalted, will be the new heavens.] The little flock as eagles are being gathered from out the present "heavens." "From the four winds" from every direction; from all denominations. Matt 24:28 and 31.

Immediately after the tribulation of those days shall the sun be darkened, etc. (v. 29). Verses 29 and 30 go back to take up the chain of events belonging to "the time of the end" as they relate to the world. That the tribulation referred to is that of verse 9, and not that of verse 21 and Dan. 12:1, will be evident as we proceed. [In those days before they end, 1798], but *after* the tribulation of those days —as Papal persecutions and that of other abominations (systems) began to draw to a close—in 1780 the "Dark Day" occurred, concerning which we read:

"May 19th, 1780.—The darkness commenced between 10 and 11 a. m. and continued until the middle of the next night. The wind was from the south-west and the darkness appeared to come with the clouds, drifting from that point. It covered the country from New Jersey to Maine, and appears to have been greatest in Massachusetts and the adjoining portion of New Hampshire; yet it was intense in Connecticut and Rhode Island. It was much less in New York, and in New Jersey it was not particularly noticed. Where it most prevailed it was impossible to read ordinary print, or read the time by a watch or clock, or do ordinary business without artificial light. An intelligent observer says: 'Candles were lighted in the houses; fowls retired to roost; the cocks were crowing all around as at break of day; objects could not be distinguished but a very little distance; and everything bore the appearance and gloom of night.'"—*Library Universal Knowledge, page 647.*

Again we quote:

"The Dark Day, May 19, 1780.—So called on account of a remarkable darkness on that day extending all over New England. In some places persons could not see to read common print in the open air for several hours together. Birds sang their evening song, disappeared, and became silent; fowls went to roost; cattle sought the barn-yard; and candles were lighted in the houses. The obscuration began about ten o'clock in the morning, and continued till the middle of the next night, but with differences of degree and duration in different places. For several days previous the wind had been variable, but chiefly from the south-west and north-east. The true cause of this remarkable phenomenon is not known."—*Webster's Unabridged Dictionary Explanatory and Pronouncing Vocabulary, p. 1604.*

Herschel says: "The Dark Day in Northern America was one of those wonderful phenomena of nature which will always be read of with interest, but which philosophy is at a loss to explain."

"In the month of May, 1780, there was a very terrific dark day in New England, when 'all faces seemed to gather blackness,' and the people were filled with fear. There was great distress in the village where Edward Lee lived; 'men's hearts failing them for fear' that the judgment day was at hand." *Tract No. 379 of American Tract Society, Life of Edward Lee, of Massachusetts.*

The moon was correspondingly darkened at this time from the same causes, whatever they may have been.

In 1833 came the falling of the stars. Not the falling of "fixed stars," truly, for that which can fall is not fixed. Neither could stars many times larger than this earth fall upon it as a fig-tree casteth her unripe figs when shaken by a mighty wind (Rev. 6:13.) Hence it is very evident that Jesus could not have meant these. But a remarkable meteoric shower, just such as fills the description, and the like of which is not recorded in history, did occur in November, 1833.

We quote the following account from "The American Cyclopædia," Vol. XI., page 431.

"The year 1833 is memorable for the most magnificent display on record. This was on the night of November 12, and was visible over all the United States, and over a part of Mexico and the West India Islands. Together with the smaller shooting stars which fell like snowflakes and produced phosphorescent lines along their course, there were intermingled large fire-balls, which darted forth at intervals, describing in a few seconds an arc of 30° or 40°. These left behind luminous trains, which remained in view several minutes, and sometimes half an hour or more. One of them, seen in North Carolina, appeared of larger size and greater brilliancy than the moon. Some of the luminous bodies were of irregular form, and remained stationary for a considerable time, emitting streams of light. At Niagara the exhibition was especially brilliant, and probably no spectacle so terribly grand and sublime was ever before beheld by man as that of the firmament descending in fiery torrents over the dark and roaring cataract. It was observed that the lines of all the meteors, if traced back, converged in one quarter of the heavens, which was *Leonis Majoris;* and this point accompanied the stars in their apparent motion westward, instead of moving with the earth toward the East. The source whence the meteors came was thus shown to be independent of the earth's relation, and exterior to our atmosphere."

Following this, we have had violent shakings of the heavens, or wind storms, the cyclones, etc., of our own day, which answer well to the statement. "The powers of the heavens shall be shaken."

But though we recognize in the events mentioned a *literal* fulfillment of Jesus' words, it is far from our opinion that this

was their complete and only fulfillment, or even the most important one. Though the literal meaning is real, and prominently marked, yet none the less real and marked is the meaning conveyed through these words as symbols. The darkening of the sun (symbolic) is the obscuring of the great central light of the gospel, which, even in the dark ages, never ceased to shine—and that central thought is *the Ransom*. It has been in the past, and to the little flock will continue to be the centre of light and life, around which every other interest revolves, and from which springs every living hope, and which is the author and mainspring of every green and precious promise. No discerning mind can fail to note the fact that in our day this great central fact of the gospel, the Ransom, is being darkened.

So called "advanced thinkers," in all denominations, are fast either ignoring the Scriptures altogether, or else—far worse—mutilating them by wresting from them the *cross* and the *ransom*, attempting to "climb up some other way" and inviting others to do the same.

As we have heretofore shown, this error will prove very successful, and cause many to fall. Many of the brightest stars, the most eloquent and most esteemed in the present heavens, will fall. Alas! has not this begun?

The shaking of the heavens, as the Apostle indicates, "signifieth the *removing* of those things that are shaken, as of things" that are imperfect and of human construction (Heb. 12:27). So the present nominal church system shall be "shaken," says Jesus; be "removed," explains the writer of Hebrews; "pass away with a great noise" [commotion], adds Peter; Babylon shall be "cast as a great millstone into the sea," adds John the Revelator (Rev. 18:21); thus all agree.

"THEN shall appear the *sign* [evidence] of the Son of Man in heaven." Some have imagined that the events mentioned above [the literal darkening of the sun, etc.] were the sign, but the language is explicit; after these events comes the *sign* here referred to. But notice: it is a sign to the *world*, not to the saints; they will have had evidence of the Lord's presence long before. Then shall appear the *sign* [evidence of the presence] of the Son of Man in heaven, in the new heavens—new spiritual powers then coming into control and supplanting the old shaking and falling spiritual powers. The passing away of present nominal church influence and power, will seriously affect all the tribes of earth. Already the wise and mighty of this world, such as Prince Bismarck, are beginning to see the value of the nominal church, with its threatenings of eternal torture, as a restraint upon the people; and as these systems are "shaken," it becomes the precursor of the overthrow of kingdoms and all organized society, for *earth* shall be shaken as well as the heavens. Heb. 12:26.

These shakings in the church nominal, and the raising up of new heavens of spiritual powers, BECOME A SIGN to the peoples of earth, that their course in evil, oppression and injustice is surely and swiftly drawing to a close. They see with dread the *changes* coming, being unable to discern what shall be the outcome. They see the mighty overturning power and mourn because of him (Christ) long before they realize that it is the Lord's doings, or that he wounds to heal and smites to bless.

But long before this—yes, before Babylon shall have completely fallen, and before these outward signs shall have convinced the world that great changes are in progress—the saints, by taking heed to the sure word of prophecy, *know* of the *presence* of the Lord. He has not left them in darkness, that that day should come upon them as a thief (1 Thes. 5:4). And in this same connection the Lord tells us that as the fig tree putting forth leaves would be a sign of summer nigh, so likewise, when these things *begin* to come to pass, at the very first we should be in such a watching attitude that we would note the first indications of the new rulership and the overturning of the institutions and systems condemned by our King.

What, then, is the sign of Jesus' presence? To some, sign was unnecessary; they being instructed by the sure word of prophecy were awake and looking, and when they saw the mystery of iniquity, Babylon, in the holy place, and heard from the Scriptures that she was cast off from favor, they said, This as well as prophecy tells me that the King is here, for this is his first work, to separate in the Church the wheat from the tares, and to "cast away" or "spew out" the unfit. Hence the words, "Babylon is fallen, is fallen; come out of her, my people," became corroborative of the Lord's presence, who shall destroy her by the *bright shining* of his *presence* (2 Thes. 2:8). The evidence of the King's *presence* is increasing, and soon all will be able to recognize that a new ruler has the control.

OTHER SIGNS

One of the signs which Jesus gave John when he asked, "Art thou he that should come?"—a sign that he, the true Messiah, was then present, was, "Go, tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he whosoever shall not be offended in me." Luke 7:20, 23.

And when we remember that the first advent was but a *foretaste* of the blessings which the second advent was to bring in fullest, grandest measure, we cannot but suppose that *similar* manifestations will accompany Jesus' *second presence* in this world. Since now he is a spiritual being, and no longer human, we might reasonably expect that human agencies would be the channels by and through which the lame would be made to walk, the blind to see, the deaf to hear, and the poor to have the real gospel, "good tidings," preached to them.

And is not this the case? Are not eyes and ears long closed by prejudice, superstition and human tradition being opened? Are not those who have long been lame, and who have halted between the service of God and the devil, been healed by the truth? Is not the gospel, "*good* tidings," being preached to the poor and to them that have no money? Truly yes; the work now is the same as at the first advent, but in harmony with every other part, it is on a higher plane.

Undoubtedly those prophecies which refer to the blessings of the Millennial age, which tell of the blind eyes being opened and the deaf ears unstopped, refer primarily and chiefly to the opening of the eyes of the understanding, and the removal of the impediments of ignorance and prejudice from the hearing of faith, yet we know that restitution will bring with it also physical healing, and the two, mental and physical healings, will go hand in hand throughout the world blessing the sin-crippled of earth in the name of him who bought them with his own precious blood.

This being the case, it should not, and does not, surprise us that now both phases of healing are in progress, and being blessed each to its class. Nor should it surprise us that different messengers or agencies are used in different branches of the work. The one carrying a natural blessing to natural men, and the other bearing spiritual blessings to the spiritual.

And so it is. While we are busily engaged in ministering the spiritual blessings, we note with pleasure the progress of physical blessings to natural men—the beginning of *restitution*. Truly wonderful and very gracious manifestations of God's power are the faith-healings of which we now so frequently hear, and in contact with which we are sometimes thrown, though to us not so precious, nor so refreshing, nor so frequent as the evidences of spiritual blessing with which we come in contact daily.

We call attention to the fact that the *nominal church* is entirely ignored, and stands unused of the Master in the distribution of either the physical or spiritual healings. She is neither cold nor hot, and is spewed out of the Lord's mouth and is no longer used as his agency or mouthpiece. Would that she could see her blindness and would put on the eye salve, that she might realize her poverty and nakedness; but instead, she says, "I am rich and increased with goods, and have need of nothing." Rev. 3:17.

Notice again, that the *physical* healings now, as at the first advent, are not performed upon the saints, but rather upon those not consecrated to sacrifice, and even among the worldly. Note the class now healed physically, and then read of those healed by Jesus and the disciples; they are alike. Jarius' daughter, the widow's son, the ruler's servant, the men at the pool, the ten lepers. Lazarus even is not mentioned as a disciple; none of the disciples were ever miraculously healed. Paul's sore eyes were not healed, though he besought the Lord on the subject thrice; Timothy had "often infirmities" (1 Tim. 5:23); Epaphroditus was sick nigh unto death (Phil. 2:25, 27), and Trophimus also (2 Tim. 4:20); yet there is no record of any faith-healing or miracle for their recovery. The saints have been treated physically, much as other men.

The reason of this is not difficult of apprehension. As with the Master it was said, "He saved others, himself he cannot save," so it may be said of the saints. They may pray for and be the instruments in healing others, but themselves they cannot heal. They follow the Master's footsteps of sacrifice even unto death.

If Jesus had attempted to save his own life *after* having consecrated it to death, he would thereby have lost it, as well as have failed to become Redeemer of the race, since to violate his covenant would have been sin. So with those

who, being purged from sin, justified as men by Jesus' ranson, and who then have presented their *justified manhood* a living sacrifice—joining it in sacrifice with that of Jesus, to thus become sharers in the bearing of the sins of the *world.* They are then bound to and by their covenant, and when in harmony with that covenant, human honors, pleasures, comforts, health and life are surrendered, it would certainly be an attempt to take back our sacrifice should we ask for human blessings and privileges to be restored to us, though we may ask these human blessings for any who have not consecrated them in sacrifice. Thus is it true of the body as it was of the head, "He saved others, himself he cannot save." "As he is so are *we* in this world." 1 Jno. 4:17.

TO ALL WE WOULD SAY

We are living in a favored and precious time, for though it is the hour of trial coming upon earth (Rev. 3:10), it is to those who can discern the Lord's presence, etc., a precious and favored time correspondingly. Jesus' first advent was a time similar—of trial to all Israel, and of special favor and blessing to every Israelite indeed. In reference to his presence Jesus said: "Blessed are your eyes for they see, and your ears for they hear; for verily I say unto you, that many prophets and righteous men have *desired* to see these things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

Their privilege to hear from Jesus' lips "dark sayings" and "parables" was great, but how much greater is the present privilege of having the Master gird himself and cause us to sit down to meat and come forth to serve us (Luke 12:37), disclosing to us the mystery hid from the ages and generations, and expounding to us his parables and dark sayings. Truly, the bright shining of the *present one* shall not only consume and destroy Babylon and all other systems of error which enslave the redeemed, but it also enlightens, cheers and refreshes all in harmony with truth.

Now, as at the first advent, those who most quickly conform heart and life to Jesus' teachings will be soonest and more blessed, while those who like the Pharisees *will not* see, but on the contrary pervert the truths now due and oppose them, shall have their portion *with* the hypocrites in the fire of trouble now kindling.

The words of inspiration now applicable are, "Be wise now therefore, O ye kings, be instructed ye judges of the earth. Serve the Lord with fear, and rejoice before him with trembling. Kiss the Son lest he be angry, and ye perish from the way when his anger is kindled but a little. *Blessed* are all they that put their trust in him." Psalms 2:9-12. The kingdoms of earth that would *stand* should know that the present is but a brief space—a moment as it were before the conflict. Now or never (as nations) they may recognize the new King by abandoning oppression and establishing justice—righteousness. Now is the time to concede to all men their natural rights, restore and remunerate for past wrongs, and agree with their adversary quickly. It is almost too late now to fill the chasm which the torrents of human passion daily make wider. But they will not heed, and shall be dashed to pieces as a potter's vessel (Rev. 2:27). The word of the Lord does not profit them, not being believed. Nevertheless it has been unto them "line upon line," and "precept upon precept," "that they might go, and fall backward and be broken, and marred and taken." Isa. 28:13.

AFTER THE ORDER OF MELCHISEDEC

"Jehovah hath sworn and will not repent, Thou art a priest forever after the order of Melchisedec." Psa. 110:4.

A priest, in the only true sense, is a mediator between God and fallen creatures, the object of such mediation being to restore and establish harmony. To accomplish this work the mediator must be one who is acceptable to both parties; otherwise the work of reconciliation cannot be accomplished.

The office of the priest or mediator between God and man is to restore to perfection and consequent harmony with God, a whole race of beings condemned to death, and already dead or dying. Hence this priest must of necessity be "*mighty* to save." (Psa. 89:19.) He must have both right and power to recall the dead to life, and ability to instruct and discipline, and thus to lead every willing subject back to the perfect estate from which Adam, and the race through him, fell. To secure this right, he must first satisfy the demands of Justice, which required the extinction of the human race; and these demands of Justice could only be met by a sacrifice of *equivalent* value—a human life for a human life. The life of Adam, and all represented in him, might only be redeemed by another perfect human being. And so it was—"Since by *man* came death, by *man* came also the resurrection from the dead." (1 Cor. 15:21.) By the sacrifice of a perfect *human existence,* then, the *right* of the priest to restore is secured.

But beyond the right, or privilege, of restoring, the priest must have the *power,* and power would of necessity presuppose his own everlasting existence. He must have power to create, since to restore to being that which had completely lost existence, is to re-create it, and is a greater work even than the first creation; he must also have perfect knowledge, both of God's requirements and of human necessities, as well as perfect ability, to guide a race so destitute, back to the glorious heights of perfection and blessed harmony and communion with God.

What an office! Who would presume to assume such a title? It belongs really and only to Jehovah's Anointed. Even Jesus, "the Anointed one, did not glorify himself to become a High-Priest," but he has "been declared by God a High-Priest according to the order of Melchisedec." (Heb. 5:5, 10, Diaglott.) Jehovah honored him by inviting him to that position, and giving him all power to fill it. In harmony with God's plan, not only has Jesus, his anointed one, been chosen as the Chief or High-Priest, but the "little flock" who follow him in sacrifice now are called to be "joint-heirs" with him in the same honor. If we suffer with him we shall also be glorified together.

Jesus alone is the priest, but when redeemed by his death and associated with him in sacrifice now, and in divine power hereafter, we are *counted in* with him, and together with him constitute the great prophet, priest and king promised to bless the groaning creation—the seed of promise.

From these considerations it should be plain to all that the real priest is just as truly a king, in whose hand absolute power is vested. And in looking back to the types or illustrations God has given us, we find just such an illustration in Melchisedec, who was "a priest upon his throne." Other illustrations of Christ as a priest are given in the Aaronic priesthood, where the special features of the redemptive sacrifice are shadowed forth—its perfection, its completeness, its acceptableness, as also the share which the little flock has with him in that sacrifice.

Christ was not constituted a priest after the Aaronic order. The Aaronic priesthood sprung from the tribe of Levi, while "our Lord (according to the flesh) sprung from the tribe of Judah, of which tribe Moses spake nothing concerning priesthood"; and the members of his body are chiefly chosen from among the Gentiles. As a man, Jesus was not a priest, neither as men are the saints members of the royal priesthood, but as "*new creatures*" they shall hold and execute their office. Jesus as a "new creature," "partaker of the divine nature" (which he was from the time of his baptism) was the priest, and as a priest he offered up his perfect human nature an acceptable sacrifice to God. He *consecrated* or offered himself in sacrifice before he became the priest, but the anointing was necessary to enable him to accomplish the sacrifice as well as to apply its benefits to men. The human nature, when sacrificed, could do nothing more; it must remain a sacrifice forever; but the new creature, fully developed in the resurrection, has "all power in heaven and in earth." Matt. 28:18.

The new creature (the priest) is not of the Aaronic order; it does not trace its lineage to any human source. This fact is strikingly typified in the priesthood of Melchisedec, whose lineage is not recorded, and thus is typified the endless life of Christ. In this type the work of sacrifice is not shown, as he represents the Christ glorified and reigning after the work of sacrifice has been completed, and the divine nature fully perfected.

In Heb. 7, this Melchisedec is declared to be greater than Abraham, thus showing that the divine Christ will be greater, and therefore able to bless the "friends of God" on the human plane.

"Wherefore he [Christ] is able to save them to the uttermost, that come unto God by him, seeing he *ever liveth* to make intercession for them. For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." [of the divine nature] Heb. 7:25, 26. And this blessed assurance of such a priest, so *mighty to save,* is confirmed unto us by the oath of Jehovah. (Heb. 7:21; Psa. 110:4.) What strong consolation then may those have, who have fled to Jehovah's Anointed

for refuge: "Jehovah hath sworn, and will not repent. Thou art a priest forever after the order (or manner) of Melchisedec." What believer, then, may not read his title clear to the promised restitution? and what justified one who has offered himself as a living sacrifice may not read his title clear to joint-heirship with the Head in that glorious anointed body.

"Wherefore, holy [justified] brethren partakers of the heavenly calling, consider the Apostle and High Priest of our, profession, Christ Jesus . . . . for we have become associates of the Anointed if indeed we hold fast the beginning of our confidence, firm to the end." (Heb. 3:1, 14, Diaglott.)

We conclude, then, that while the Aaronic priesthood furnishes typical illustrations of the sacrifices and sufferings of Christ and the blessing to follow, yet, as a system, it does not completely illustrate the glorious, everlasting and unchangeable character of his priesthood during the Millennial Age; and for this cause Melchisedec was presented that thus might be shown his glorious office of priest while king—a priest upon his throne. Here, too, the body of Christ is no longer shown as separate individuals, but in the ONE, complete. In the work of sacrifice we have seen the head or chief priest and the under priests more or less separately sacrificing, as represented in Aaron and the under priests, but in the future glory, all will be united as represented in Melchisedec alone.

HOLINESS

"Follow peace with all men, and holiness without which no man shall see the Lord." Heb. 12:14.

Seeing the cold, lifeless formality that increasingly prevails in the Nominal Church, the evident lack of growth in grace, and its growing disposition to imbibe the spirit and conform to the customs, ideas, etc., of the world, many of God's children, still fettered in a measure by her supposed divine authority, are becoming interested in what is generally termed the holiness movement. Holiness meetings, holiness camp-meetings, conventions, etc., as well as holiness periodicals, are becoming quite common.

That the movement is one actuated by right motives, and measurably in the right direction, we do not question; yet, were these courageous enough to cast off all the slavish fetters of Babylon, and to walk out fearlessly into the liberty wherewith Christ hath made them free, trusting in him alone, they would come much nearer the true idea of holiness. Holiness means a setting apart, sanctifying, separating from the world, by divine authority, and for the accomplishment of the divine purposes. That holiness means separation from the world all will agree, though few consult the Scriptures sufficiently to know to what intent the Lord would have them separate.

May we not be separate from the world and still be far from the narrow path to which we have been called? The class termed holiness people generally believe that their single aim should be to so subdue sin in themselves as to be able to stand approved of God, being in *complete* conformity to all his requirements in thought, word and deed. Some claim to have reached this desirable perfection, while others, painfully conscious of their weakness and discouraged by their repeated efforts and failures, are almost in despair of ever reaching it. And not discerning the Lord's purpose in calling them to separation from the world, they fall into the error of looking upon these efforts as a means to their salvation. Many become self-righteous and boastful of their attainments, and consequent hopes of salvation, while the more humble discouraged almost lose faith in God and entertain but a faint indefinite hope of salvation.

After all the lessons given, it should be plain to all that no imperfect man is able to keep blamelessly God's perfect law. The law is the full measure of a *perfect* man's ability, and Adam and Jesus were the only perfect men, and hence the only two who *could* keep it. Israel tried it for nearly two thousand years, and though that people have furnished us many worthy examples, not one of them was able to merit life by keeping the law, save Jesus only. The very object of the giving of the law to men who were unable to keep it, was to convince of shortcomings, and to lead to trust in Christ, alone, for salvation. It is only self-deception to claim actual perfection, though the weakest child of God clothed with the imputed merit of Christ, is *reckoned* perfect by our Father.

This trusting in the merit of Christ, and striving to live in exact harmony with his revealed will, which implies the diligent searching of the Scriptures to know what that will is, is the true life of holiness—of separation from the world—and of union and communion with God. Such cannot help bearing fruit.

It should be borne in mind that the statement of Heb. 12:14 is addressed to the Church. The Church were taught to look for the Lord's appearing, which Paul explained would be in a manner unobserved by the world, and as a thief in the night. When his presence is due, only those will be able to see (Gr., *horao*—discern) it who are separate from the world in spirit, and who are searching the Scriptures to know the signs of his presence. Without holiness [separation, setting apart to God's service] no man shall see [discern] the Lord.

But a time shall come when many who are not holy will discern the Lord's presence; for we are told that "every eye shall see him." The world will see—recognize him, when his judgments make his presence manifest to all. Isa. 26:9.

This text has very frequently been misused in urging the world to become Christians. Christian people who have not carefully considered its meaning tell the world that without holiness they shall not see the Lord; and then, when controverting the truth as to the manner of Christ's coming, the very same class will confidently quote, "Every eye shall see him." Do they believe that all shall become holy? No; this is far from their thought. Where then is the harmony? Is there discord in the statements of God's word? To believe so is to believe the Scriptures unsound and unworthy of confidence. But such is the sad confusion into which the teaching of the nominal church has led, and such the results which its too careless handling of the word of God has brought about. The confusion is fast ripening into open infidelity.

May God help those of his children who are still within her to see her confusion, and then courageously to come out and pursue holiness, without which no man shall now be able to discern the Lord's presence. MRS. C. T. R.

"TO US THERE IS ONE GOD"

John Wesley preached a sermon on, and in support of, the Trinity, from 1 John 5:7. In that sermon he quotes the words of Servetus, viz., "I scruple using the words *Trinity* and *Persons* because I do not find those terms in the Bible." His belief in the doctrine of the Trinity was based upon 1 John 5:7. Said he, "I would insist only on the direct words, unexplained as they lie in the text." Had the Sinaitic Manuscript (the oldest, most complete and most authentic MS.) been found in Wesley's time, would he have believed in the union of three persons in the Deity? We think not. He labored hard to prove this doctrine because he believed that 1 John 5:7 was genuine.

There is a good bit of sophism in some of Wesley's argument, as there always is where men attempt to make error appear as truth. He asks—"How do the rays of light from a candle brought into a room, instantly disperse into every corner? Again, here are three candles, yet there is but one light. Explain this, and I will explain the *three one God*."

(1) We would suggest, bring three hundred or three thousand candles into the room and there is but one light, in just the same sense that the rays from the three candles make but one light. (2) Bring a candle, an oil lamp, a gas lamp or an electric lamp into the room; would not their light blend into one?

Of these light-givers, might not one be *greater* than all the others, and yet the light, or rays of light, blend so as to be one light? The lamps are not one lamp, yet they may be one in the sense of giving one light, because their rays of light so agree, or harmonize as to blend into one. Therefore we believe the Father and Son are *two*, and not *one being*.

They are one, only in the sense of being in harmony. So far as light or truth is concerned, that which shines from the Father, through the Son [For said Jesus, "I can of myself do nothing." "I seek not mine own will, but the will of him that sent me," John 5:30. "The Son can do nothing of himself," etc., John 5:19.], and through the saints blends into one, and is one light.

In this sense Christ is one with the Father, and his followers are one in him, even as he is one in the Father. (John 17:11, 21, 22, 23.)

The truth, like light, always blends and harmonizes, through whatever medium it shines. Whether you bring into the room three hundred candles, or whether the rays of light shine from various objects—the candle, the oil lamp, the gas jet, or the sun—the light will blend and harmonize, thus forming but one light.

All light being of the same nature, it blends and harmonizes into one, yet the objects from which the rays of light shine may differ in their capacity to transmit it. Then if all light and all truth is the same, may not all life be the same, and do not these all issue from the same fountain? Is not God that fountain?

None of these mediums through which light is given have any exhaustless supply in themselves. So with life. None but God possessed underived, unlimited, exhaustless life. The word in Scripture used to denote this independent life is *immortality*. It signifies death-proof. Scripture ascribes it to God, as it is written, "God only hath immortality," etc. (1 Tim. 6:16, and 1:17).

But, again, we read that the Father who alone possessed this independent life, has bestowed this same nature upon our Lord Jesus Christ. "For as the Father hath life in himself (God's life being in himself and not drawn from other sources or dependent upon other things), *so hath* he given to the Son to have *life in himself*." John 5:26. Thus we see that the Father gave to the Son to possess immortality.

And again, we see that God purposes to call out of the human race a few, a "little flock," who by obedience to certain conditions shall become "sons of God," "*new creatures*" —partakers of the *divine* nature.

Thus we see that *immortality* was *given* to the Son, and is also *promised* as a *gift* to those believers in and followers of Christ, "who by patient continuance in well doing, seek for *glory*, *honor* and IMMORTALITY" (Rom. 2:7); who "fight the good fight of faith (and thus), lay hold on *eternal* life, whereunto thou art also called." 1 Tim. 6:12.

Christ's followers, the "little flock," the "bride" company, when united to him will be *given immortality*—become partakers of the divine nature, be adopted into the divine family of God, thus becoming heirs of God, and joint heirs with Jesus Christ—being made one with him in the same sense that the Father and Son are one. John 10:30, and 17:11, 21, 22, 23. Thus will their lives harmonize and blend, yet the Father will be greater than all (John 10:29), even "the Son himself being subject unto him, that God may be all in all." 1 Cor. 15:28.

Let us not attach a meaning to one portion of Scripture that will flatly contradict another. That the Father and Son are one we acknowledge, but not in a sense that contradicts the words, "My Father is greater than I" (John 14:28); "my Father is greater than all" (John 10:29), and many other scriptures.

"To us there is one God, the Father, of whom are all things, and we unto him; and one Lord Jesus Christ through whom are all things, and we through him" (1 Cor. 8:9), and if there be one hundred and forty-four thousand heirs of God, and joint heirs with Christ (partakers with him of the divine nature), yet all these may be one, in harmony with the Father, but not in person, as taught by the creeds of men.

WM. C. MACMILLAN.

SUGGESTIONS TO BIBLE STUDENTS

A brother writes, inquiring, "From what source are the meanings of the Bible symbols derived?" and says he cannot get away from their wonderful aptness and the remarkable light they throw on the word, but that he cannot always trace their derivation. And again he inquires, "How do you know which is symbolic and which is literal? Where does the one end and the other begin?"

These queries suggest to us the propriety of calling attention to several items which we think should be observed by students of the Scripture.

First, we should remember that the Scriptures were intended to be the theological text book, and the statement and interpreter of divine law for all the world; that it was written from a standpoint of scientific knowledge and prophetic foresight beyond the knowledge of men either in the past or present, and that what is prophecy to one age becomes history to a future age. It was not God's purpose to disclose all his plans to man at once, nor yet to leave him in total ignorance; hence truths relative to the future are generally expressed in types and symbols and dark sayings.

Secondly, we should always observe the various classes to which the epistles, gospels, prophecies, &c., are specially addressed; for although all the Scriptures will in the future be profitable to all men, certain portions of them have special reference to special classes now. For instance, the law given only to Israel to bring them to, or to prepare them to accept Christ, will in future be to all men, to bring them to perfection. So also the instructions now given specially to the gospel church, pointing out their stormy pathway of suffering, will in the future, show the world how well the Christ is prepared to sympathize and succor all those then striving to overcome evil, and grow up to perfection.

If we carefully note the opening address of each of the epistles, of the Acts of the Apostles, and the Revelation, we will notice that, with one exception (the epistle of James), each is addressed to the saints, the sanctified in Christ Jesus, either as a class, or, as in a few cases, to individual saints, the contents being applicable to the entire church. It will also be noticed that the teaching of Jesus, as recorded in the four Gospels, was not an effort to persuade men to be his disciples, but rather to confirm the faith of those who had already become his disciples. He opened his mouth in parables and dark sayings to the multitudes, and explained them privately to his disciples. So we find the O. T. abounding in types, symbols, and many peculiar items of history, which to the world, at the present time, have little or no interest except as matters of jest and ridicule, but which by the consecrated Bible student are found to contain concealed links of truth which form part of the one unbroken chain of the divine testimony.

In the present time the Bible proves therefore to be of special interest and profit, only to consecrated students, and vain is the hope of converting the world by opening its pages before eyes blinded by prejudice and pride. Within the present century, Bibles have been printed by the million and scattered over the world like autumn leaves, but they are not read by the million, and they are not studied even by those who are so zealously engaged in the commendable work of publishing them. All except consecrated saints are in profound ignorance of the mass of its precious truth. Is it then asked, How is the word to be brought to a knowledge of the truth? We answer, Through the agency of the living teacher. By this means, either directly or indirectly, the first interest is always awakened. It has been so in the past; it is so in the present, and it will be so in the future. And for this reason God has never left himself without a living witness in the world. Paul said, How shall they hear without a preacher? (Rom. 10:14.) And again he said, "Ye are our epistle known and read of all men." The world will read the living epistles, when they will not read the written one.

For this reason Jesus said, "Ye are the salt of the earth," and again, "Ye are the light of the world"—"Let your light shine." If men see our light, they will in time believe in it, and will be attracted to the fountain whence we received it—the word of God. This explains why the Scriptures are directed so expressly to the saints. The great Prophet, or Teacher of the next age—the Christ, head and body—(Deut. 18:15) is now being prepared, educated, disciplined and instructed for a great missionary work. The school of Christ in this age is preparing the teachers of the world for the incoming Millennial age.

Thirdly, we should notice that spiritual truths, or those truths relating to our "high calling" to a spiritual nature, have only been brought to light since Pentecost; and whatever reference is made to these spiritual truths in former writings, was only shadowed forth in types and symbols, and dark sayings, impossible to be interpreted until the spirit (mind) of God, through the Apostles' writings, revealed their significance to the saints. Even Jesus did not teach this line of truth, except in parables and dark sayings, for the time had not yet come. He said, "I have yet many things to say unto you, but ye cannot bear them now; howbeit when he the Spirit of Truth is come, he will guide you into all truth." (John 16:12.) Consequently we find those portions of the Scriptures written after Pentecost devoted largely to the expounding of the O. T. Scriptures, as well as adding new elements of truth in the light of which other dark sayings and symbols become luminous. The New Testament thus becomes the key to the Old.

Let us look, for instance, at a few illustrations as to how the key is used. Paul declares (Heb. 9:8-10, and 10:1) that the Tabernacle, and its service and ceremonies were typical. This key throws open a wide door for investigation; and following the Apostle's exposition, we see the deep significance

of its many ceremonies. [See "Tabernacle Teachings."] We are also shown that the rule in interpreting types and symbols is their exact fitness to their antitypes and their *perfect harmony* with every principle and statement of the inspired writers. If our interpretation of any type or symbol jars in the least with any other statement of the word, we have no right to use it. We may be sure we are not correct.

Take, for instance, the symbols earth, sea, mountain, hill. We know that they are used in a symbolic sense when they have a fitness as symbols, and when, if understood literally, they would be out of harmony with the context, or with other portions of Scripture. Thus, in Rev. 21:1, "I saw a new heaven and a new earth, for the first heaven and the first earth were passed away." If this were literal it would be a contradiction of Eccl. 1:4 "The earth abideth forever." But being elsewhere informed that society, as at present organized under civil and so-called religious restraint, but really held in slavery under Satan, the prince of this world, is to be dissolved, and that the elements of tyranny, ignorance and superstition, which heretofore bound them are to melt away (2 Pet. 3:10-12; John 12:31) we see that the expression, "the first earth passed away," would be a fitting symbol of such an event, and that the new earth would strikingly symbolize the new organization of society under "The Prince of Peace." And we find that this application fits, in every instance, where earth is used as a symbol.

While *earth* thus represents organized and settled society, *sea*, in contrast with it, fittingly represents the more unrestrained and ungovernable masses of men easily stirred and influenced by the storm, hence the fitness of the statement that under the new heavens there shall be *no more* SEA.

As *mountains* and *hills* tower above the earth, so the civil powers of earth are aptly symbolized by them, mountains being the great powers, and hills the lesser. "Therefore, will not we fear though the earth be removed, and though the mountains [present governments] be carried into the midst of the *sea*"—overthrown by a general uprising of the people. (Psa. 46:2.)

These will serve as illustrations. They might be multiplied beyond the limit of our space. The fitness of their application, and their *harmonious* fitness in every instance where they are used symbolically, is clear evidence of the correctness of their application. In fact, symbols, types, parables and all dark sayings of Scripture, are subject to this same test. When asked to interpret one of his parables, Jesus replied, "Know ye not this parable? and how then will ye know all parables?" (Mark 4:10-13.) He expected them to think if they would see the point in his sayings. He, therefore, only explained the one parable and left us to find the significance of the others by study, comparison and observation of his methods and principles. Any interpretation which is out of harmony with the general principles laid down in the Scriptures, or at variance with any plain, direct statement, may be set down as incorrect, whether we see a better one or not.

Since it is necessary to have the mind or plan of God clearly before our minds; and to do this requires sympathy and harmony; and since to have sympathy of thought, and to be able to appreciate God's plans is requisite to our preparation for the study of the symbols of Revelation and the types of the Old Testament, it is evident that these symbols are not, at the present time, given to, nor for, any but the *saints:* "To you it is given to know the mysteries of the kingdom of heaven." It is further evident that these revelations of God's plans, etc., are not given to produce sanctification (consecration), but to strengthen, and confirm, and upbuild, those who are sanctified (set apart)—"that the man of God may be perfect, throughly furnished unto all good works"—that such, being acquainted with the divine designs, may be thus enabled to work and sacrifice in harmony with the progressing development of that plan.

Hence the *appreciation* of the fitness of the symbols and types, is the result of possessing the spirit or mind of Christ; and this spirit of truth guides quietly into one truth after another, as each becomes due. With that guidance the fitness is manifest; without it, it is undiscernible. MRS. C. T. R.

TELESCOPIC AND MICROSCOPIC VISION

The human eye is beautifully adapted to human needs and human enjoyment, yet only when aided by the telescope, and the microscope, do we discover those wonders of nature which hold us in mute astonishment. The naked eye gathers in much of the glory that surrounds us, but unaided it cannot explore the seeming secrets of nature.

Assisted by the telescope men view the distant heavenly bodies and study their order of arrangement, magnitudes, distances, motions, periods of revolution, eclipses, etc., and causes of their various phenomena, and aided by the microscope we are enabled to study forms of earthly life and agencies of power invisible because of their minuteness. Thus telescopic and microscopic vision together display the glory of God's work. But suppose the eye were so formed as to have naturally both the telescopic and microscopic vision, would it be to human advantage? No, the vision of immensity, were it continually spread before us, would be wearisome to the eye and brain, and leave no field for investigation and the joy of finding something new; and the constant vision of infinitesimal matter and life would mar almost everything of beauty.

As the natural eye is aided by the telescope and the microscope, to behold the wonders of the material universe, so we find the Word of God furnishing both the telescope and the microscope view of divine truth. By the aid of the divine telescope we have been enabled to view God's plan as a whole, and to see that it contemplates the highest glory, perfection and permanent establishment of all things in the heavens and in the earth. By its aid we are enabled also to study the order of God's plan, to estimate the relative magnitudes of his various promises, to compute the distances in time, to observe the orderly motions in the various parts of God's plan, to mark the periods of the revolution of each part, and also to discover the causes, by which such changes are brought about.

You who have learned to use it, adjust your telescope again, that you may view the wondrous plan of God, which is wide as the material universe which he created, and includes in its provisions all of his creatures, both heavenly and earthly.

Viewing it as a whole, we have seen its order to be, first, creation; secondly, discipline and development; thirdly, perfection, blessedness and eternal glory. We first find that Jehovah's direct creation began and ended in his Son, our Lord and Saviour. He was the first and only begotten, and by him as Jehovah's agent, is all the divine purpose to be accomplished (Rev. 1:8). The Father's delight is in the Son, and the Father's glory is manifested in him. Yet just as truly does it teach that it is Jehovah's work, since it is his plan and power exercised through his Son.

Leaving our observations of his creative work, we turn to view the great plan for the discipline and development of his intelligent creatures. We have seen that all were created perfect, yet free to choose good or evil, and that for wise and benevolent purposes in God's economy, evil has been permitted to run its dreadful course in the human race and among some of the angels. We see also that the great plan for human redemption and restoration, is so far reaching in its results as to finally settle the great controversy between good and evil for all time and for all creatures. Evil is now permitted to exist and flourish for purposes of discipline and development, and when this is accomplished it shall be forever banished, never again to mar the face of God's finished work.

If God's creative work declares his glory, with at least equal force will his work of discipline and development declare it when fully comprehended.

But again, leaving these observations, turn your telescope to the still more distant future. Dimly outlined because of its greater distance, the glorious future of eternal blessedness bursts upon our enraptured vision, beginning at the close of the millennium with the great jubilee of jubilees—the jubilee of the universe—when Christ shall have put all enemies under his feet. 1 Cor. 15:25.

Having taken these telescopic observations of the outlines of God's great plan, we note the order of its development, and from the data furnished in the Scriptures, and our observations of passing events, we are enabled to compute the distance in time, even to the final consummation—to the great jubilee of jubilees. We have already marked the completed revolution of several great dispensational periods, and now realize that we are in the ending of another and just approaching the dawn of the day of Christ, whose blessed reign shall wipe out all evil and usher in the universal jubilee.

As we study these great revolutions in their minor details, we discover the principles and causes of their movements. We see that the first dispensation under the ministration of angels, completed its revolution at the time of the flood, proving the inability of angelic power to rescue man; we see the law dispensation closing at the first advent of

Christ, proving the inability of man to save himself by obedience to the law; now we see also the gospel dispensation ending, completing the selection of God's anointed priest who alone can accomplish the great work. At the same time we see the dominion of evil completing its course. In all these great and the many minor movements of the various agencies of God's plan which have been brought to our attention, we see the one central and unchangeable purpose of God—the final, permanent establishment of righteousness, peace and everlasting bliss on a basis which recognizes the *freedom* of the individual will, yet by the tender cord of love links that will indissolubly to the divine will as the only condition of everlasting life and favor.

Seeing thus the grandeur of the work to be accomplished through our Lord Jesus, and the high honor bestowed upon him by the Father, we are enabled to estimate, to some extent, the exceeding great and precious promises made TO US as members of his church—the "eternal weight of glory" to be shared by us, his joint-heirs. And indeed this is the chief object and value of these glorious telescopic visions of the divine purpose; and that we may be encouraged to pursue the narrow way to its end, we should take frequent observations. Astronomers, as they study the material universe, become completely absorbed in it, and seem to live in an atmosphere and be filled with a joy above other men; but how much more inspiring are the views which we have been permitted to take, and the wonderful truths and calculations deduced from them! Here is a science which towers above every other, and a philosophy which, divinely directed, probes the hitherto hidden things of God.

But none can enter the watch tower of Zion, or use the divine telescope, who do not come with meek and teachable spirit, with consecrated hearts, and purpose to know the truth. To such the Lord will disclose the riches of his grace.

But what of the microscope? Thus far we have only been glancing briefly at the telescopic visions of God's Word; but what, in comparison, we may term the microscopic views, also wondrously declare the glory of God. They declare his glory *most* emphatically to the natural man, for they are such as the natural man can more readily grasp and accept. These relate to the natural man, and his restoration to human perfection. The telescopic views are chiefly for those who are "new creatures" and heirs together with Christ. We turn the telescope heavenward, the microscope earthward; and the latter discloses the promises of restitution. Close examination shows the blessedness of that restored estate—perfect manhood—and the necessary discipline to lead the race to it; the judgments of God in the punishments of the wicked for their correction, and the rewarding of the righteous; and the doom pronounced against present evil systems, ecclesiastical, civil, and social, which, defying the power of the Almighty, bind and oppress mankind.

These microscopic views disclose to the vision of faith a physical earth that shall be man's Paradise restored—"The wilderness and the solitary place shall be glad . . . . and the desert shall rejoice and blossom as the rose. It shall blossom abundantly and rejoice even with joy and singing. The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon. . . . . And the parched ground shall become a pool, and the thirsty land springs of water." It points to the fact that all obstacles shall be removed from the way to holiness—"No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there, but the redeemed shall walk there." It shows that all eyes and ears shall be opened to receive the truth, to be instructed in the right ways of the Lord—"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame leap as a hart, and the tongue of the dumb sing."

It tells of the joyful progress of mankind towards perfection under that wise beneficent reign of Christ—"And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isa. 35.)

Thus these microscopic views reveal the blessed transformation which not only awaits mankind, but which also awaits the earth, which was "made to be inhabited."

"And still new beauties do we see,
And still increasing light."

Let every child of God dig for these treasures of divine truth, long buried by divine wisdom, for our present comfort and joy, and proclaim to the world the blessed assurance that its paradise is to be restored, and that the great Restorer is soon to begin the glorious work.

Truth on every subject, has always met with opposition. Science and philosophy have had to contend for every inch of footing gained. The use of the telescope and microscope were once condemned as improper, prying into God's secrets. And none the less is the teaching of the Scriptures, this making use of the Divinely-given telescope and microscope, opposed today on the very same ground—an improper prying into the myteries of God. Blinded indeed is that child of God who cannot discern such sophistry, and the dark source from whence such suggestions come. Does our Father give us a revelation of his will and purposes, and forbid our study of it? Let us search and see, and be filled with the spirit and inspiration of these blessed truths; so shall we be enabled to run joyfully and with patience the race set before us

MRS. C. T. R.

THE PROPHETIC ASPECT

Babylon is fallen, is fallen. Rev. 14:8; 17:5; 18:2. His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which never can have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain. Isaiah 56:10, 11.

The words here used by the Prophet and Revelator to describe the last or Laodicean (Rev. 3) stage of the gospel house and her ministers (watchmen) are evidently now fulfilling in the demoralized condition of the nominal church, and in her culpable negligence and wilful ignorance of the character of God, and the plan of redemption. This is shown by the tenacity with which she holds to theories of the dark ages established on false premises, borrowed from heathen fables without a shadow of foundation, and out of harmony or in direct conflict with positive Scripture testimony; and more recently by the endorsement and adoption of Evolution and other devices of Satan which ignore by inference or positive statement the fall of man and his redemption, and yet professedly and with great inconsistency maintain that the Scriptures are the Word of God, as was done recently by the directors of a Presbyterian Theological Seminary, as reported in the *Toledo Blade*, which we quote below:

EVOLUTION ENDORSED BY PRESBYTERIANS

Report of Dr. Woodrow's Address—The Creation of Adam—Four Synods to Adjudicate the Matter.

COLUMBIA, S. C., Sept. 20.—The annual meeting of the Board of Directors of the Theological Presbyterian Church has adjourned. The directors had an exhaustive discussion of the recent address of Prof. James Woodrow on "Evolution," which has attracted so much attention and discussion, and which consumes a large portion of nearly every Presbyterian publication in the United States, and especially its State Synods, which control the Seminary. The following was finally adopted—eight to three:

The Board having carefully considered the address of Dr. Woodrow, published in pursuance of the request of this Board, adopts the following:

First—That the Board does hereby tender Dr. Woodrow its thanks for the ability and faithfulness with which he has complied with their request.

Second—That in the judgment of this Board the relation subsisting between the teachings of Scripture and the teachings of natural science are plainly, correctly and satisfactorily set forth in said address.

Third—The Board are not prepared to concur in the view expressed by Dr. Woodrow as to the probable methods of the creation of Adam's body, yet in the judgment of the Board there is nothing in the doctrine of evolution as defined and limited by which it appears inconsistent with perfect soundness in faith.

Fourth—That the Board takes this occasion to record its ever-growing sense of the wisdom of our Synod in the establishment of the chair of the "Pekins' Professorship of Natural Science in Connection with Revelation," and of the importance of such instruction as is thereby afforded, that our ministry may be better prepared to resist the objections of infidel scientists and defend the Scriptures against their insidious charges.

The minority then entered their protest against the action of the Board in refusing to enjoin one Prof. Woodrow not to teach that evolution is God's plan of creation, and that the body of Adam was probably evolved from lower animals. The matter will be carried before the four Synods controlling

the Seminary, and be adjudicated by them. These are the Synods of South Carolina, Georgia, Alabama and Florida.

There are two theories of evolution both equally false and subversive of God's word. The older, and that from which the other has probably proceeded, is known as that advocated by Darwin, Huxley and others, which teaches that man was evolved or developed from the lowest order of animal life. The other, which seems like an attempt on the part of theologians so called to accept evolution as a fact only in a modified sense, claiming that Adam was not evolved from the lower animals, but from lower races of men, said to be based on the dissimilarity of languages, because of which it is claimed mankind could not have sprung from one common parentage, and that the Caucasian or European, the highest type of man, only is the offspring of Adam. This they endeavor to make more plausible by misapplying the promise of God to Abraham, "In thee and in thy seed shall all the families of the earth be blessed" (Gen. 28:14), as being fulfilled in the civilizing influence exerted by this so-called Adamic seed over the rest of mankind. But that this promise could have no fulfillment whatever through men in the flesh, is conclusively shown by that great theologian who never assumed the titles of Doctor of Divinity or Reverend.

Paul says, "To Abraham and his seed were the promises made; . . . . he saith not, to seeds, as of many; but as of one . . . . which is Christ. . . . . And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise," *i. e.*, heirs to the promise of being made a blessing to all the families of the earth; and we shall cease to be heirs when we obtain the promised inheritance. But the advocates of this theory not only misapply this promise and ignore or reject the "fall" and the Ransom, but they either twist or limit Moses' account of the deluge and the confusion of tongues as recorded in Genesis: "All flesh died that moved upon the earth . . . . every living thing that creepeth upon the earth, and every man . . . . and every living substance was destroyed . . . . both man and cattle . . . . and Noah only remained alive and they that were with him in the ark" (Gen. 7:21-23).

If, as is asserted, the word earth means land, and the distinction was limited, did God then destroy the highest of mankind except Noah and his family and spare the lowest entire? For it is evident all were equally sinful and depraved, and because of this God destroyed them. Of Noah's posterity assembled in the plain of Shinar to build Babel, it is said, "The whole earth (all mankind) was of one language and of one speech . . . . the Lord did there confound the language of all the earth" (Gen. 11:6-9). Therefore the confusion was not in that which did exist, but was the result of the introduction of new elements —strange languages And as a type it is very significant, and more particularly so now, because fulfilled in its antitype, the Babel of the nominal gospel church, that has said, as in the type, "Let us make us a name" (Gen. 11:4). Catholic, Methodist, Episcopal, Baptist, Presbyterian, etc.: into which have been introduced new elements—traditions and precepts of men which make the word of God of no effect; all this the Lord calls "Babylon the great" (the great confusion).

We further add to this the testimony of Jesus and his Apostles that the last days or end of the gospel dispensation would be characterized by general declension in religion, and especially by the falling of pastors or teachers from the truth, of such Jesus said, as spoken by Isaiah, "In vain do they worship me, teaching as doctrines the precepts of men" (Matt. 15:9); and adds: "Leave them; they are blind guides: and if the blind lead the blind both will fall into the pit." (verse 14, E. D.). These words, though applied by Jesus to the Jewish house, were also intended to apply to that of which it was the shadow, the gospel house, and corresponds with a like command to those who would be faithful to the Lord in her. Come out of her, my people, that ye be not partakers of her sins (Rev. 18:4).

This very evident blindness and apathy of the teachers of the nominal church, and their consequent unfitness to minister to the "sheep," are well illustrated by the prophet in likening them to "blind watchmen." The blindness charged is evidently not the lack of natural vision so necessary to watchmen, but of mental perception; "they are ignorant" of the character and purposes of God, therefore they cannot speak—and are contemptuously compared to "dumb dogs that cannot bark" faithfully for the Master, but love to lie down in slumber—self gratification and ease. They have turned away their ears to fables and science falsely so called—"every one their own way" or ism: and "as greedy dogs which never can have enough," the majority seek high sounding titles and lucrative church appointments—"every one for his gain" (Isaiah 56:10-11). This application of the prophecy was undoubtedly intended and is fully sustained by Jesus in his charges against the seventh or last stage of the gospel house—"in Laodicea."

First, by declaring himself "the faithful and true witness, the beginning of the creation of God," he implies that she is not a faithful witness for the truth, and in acknowledging the supremacy of the Father as his Creator, shows his opposition to the man-made dogma of the trinity. He then amplifies his charge by declaring her "neither cold nor hot": I would that thou wert (he prefers open hostility to half-heartedness), so then, because thou art lukewarm and neither cold or hot, I will spue thee out of my mouth, *i. e.*, I will no longer use you to give expression to my word . . . . thou art the wretched, and miserable, and poor, and blind, and naked one. (Var. Rend. Rev. 3:14-17.) Her misery and wretchedness is caused by her blindness and unnatural alliance with the world by which she is being overcome. The Lord informed his disciples in strong negative language, that few rulers would be found giving to the household of faith meat in due season at his coming (presence). "Who then (at this time) is a faithful and wise servant, whom his lord hath made ruler over his household, to give them MEAT IN DUE SEASON?" Surely not these unfaithful "watchmen." "Blessed is that servant, whom his lord when he cometh shall find so doing." (Matt. 24:45, 46.)

In fulfillment of the Master's words, the rulers of the nominal church have not only not given them the meat now due, but have positively warned them against tasting it, and continue to feed their flocks on milk mixed with the muddy waters of tradition on which Babylon is built. And this pitiable condition is very contrary to the self-satisfied opinion she entertains and statements she makes concerning herself. The Lord says, "Thou sayest I am rich . . . . and have need of nothing" (*i. e.*, I have all the truth—I am Orthodox—Evangelical—I need nothing more) "and knowest not," etc., is not aware of her true condition (Rev. 3:17).

We quote below some very startling statements made at a recent meeting of the Evangelical Alliance, held at Copenhagen, published in the Cleveland *Leader*, September 30:

"Professor Christlieb, of Bonn, Germany, read a paper before the recent meeting of the Evangelical Alliance at Copenhagen which contained some very startling statements. According to the statistics of the last twenty years, he said, there has been a large falling off in attendance upon religious services throughout Europe, and this has been followed by an increase of crime. Paris has more atheists today than ever before existed in any great city. In no Christian country, however, were things so bad as in Germany. In many districts of Berlin there was only one church to every 59,000 of the population. In New York there were 200 places of public worship; in Berlin only 50. Besides this, out of the whole population of Berlin, nearly 1,000,000, only 20,000, or 2 per cent., attend divine service. Hamburg was even worse, for, out of a population of 400,000, public worship on Sundays was attended only by 5,000. In certain provinces of Germany there are suicides at the rate of forty a week. The ordinary religious teaching of the country is quite dead, and Christianity resolved into mere education. Skeptical works are popular with the working classes, and in the middle and upper classes hundreds are led away by the influence of scientific discovery and invention."

These calculations embrace a period of twenty years, and show that the great river Euphrates (people), on which Babylon is built, is being dried up—"a large falling off." Her epitaph is written,—"The ordinary religious teaching . . . . . is quite dead." They received not the love of the truth; and for this cause "God is sending (Sinaitic MS.) them strong delusion, that they should believe a lie." The father of lies has been permitted to delude them into building on falsehood and making lies their refuge, and now "none speaketh publicly in truthfulness (Var. Rend.), nor any pleadeth for truth. They hatch cockatrices' (adders') eggs . . . . he that eateth them dieth, and that which is crushed (analyzed) breaketh out into a viper" (Isaiah 59:5). The adders' eggs are Satan's (the serpent's) lies, these man-made systems have hatched them; thinking minds unable to see their origin, have analyzed them, and the vipers, Infidelity and Spiritualism, the progeny of Satan, have come forth. The application of these and other Scriptures to the times we live in, to those who are wakeful and watchful, confirm the accuracy and truthfulness of the prophetic records as being from God; but to those who are not taking heed unto the "sure word of prophecy," everything is doubt and uncertainty.

AIONION—EVERLASTING

New Jersey, Jan. 6th, 1885.

DEAR BROTHER RUSSELL:—May I take the liberty to express my surprise on reading some of your remarks in answering questions relating to "Sheep and Goats?"

Answering the question does the word *everlasting* in verse 46 (Matt. 25.) indicate that the punishment will last *forever?* You say "It certainly does," and add, "When someone told you that the Greek word *aionion* here rendered *everlasting*, had no such meaning, but ALWAYS meant a limited period of time, they misinformed you, and merely applied a definition common to a sect called 'Adventists' but nevertheless an error." And further on you say:—"If Adventists and Universalists claim that *aionion* here always means a *limited* period, they should, to be consistent, hope only for a life of *limited* duration for the righteous, since the same Greek word is used in reference to both."

The surprise is that you should say such things of the "Adventists." I have known them, and was among them, one of them for more than thirty years. They have always admitted that the same Greek word used with reference to both the righteous and the wicked in this place, must have the same force in each case, *as to duration;* that the *"everlasting"* punishment of the one class will be just as long as the "eternal" life of the other. And they have always claimed it not a question of duration, but of the *nature* of the *punishment*, and it has been very common among them to explain Matt. 25:46, by quoting Paul's language in 2 Thes. 1:9, making the *everlasting punishment* in the one text the exact equivalent of the *everlasting destruction* in the other, absolutely *without limit.* And they have constantly emphasized the utter hopelessness of the *punishment* by explaining that the Greek word is *kolasin*, which means, literally, to *cut off*, or *lop off*, as when a limb, or the branches of trees are cut or lopped off; this being *everlasting*, could not possibly admit of the idea of limitation.

I am perfectly sure, dear brother, that you would not knowingly misrepresent any one's views.

Yours in Jesus,
Our glorious Lord and Living Head,
R. WAKEFIELD.

P. S. I would add, that the Adventists, in speaking of the *"everlasting fire,"* v. 41, claimed that, even if forced to allow that the *fire* was *everlasting*, the same word, *aionion*, being used, still, the office of fire being not to preserve, but to destroy, it would prove beyond a possible question, that the wicked being cast into the fire, they must inevitably perish. And further, as it was well understood that *aionion* has, sometimes, a limited signification, it was suggested that the fire having done its work of destruction might then (supposing it to be literal) be permitted to go out, in perfect harmony with the sense of the passage.

We are thankful to our Brother for the above correction. We probably had in mind when writing the paragraph referred to, a class of people who might be termed—"Universalist-Adventists." The Brother is right, we would not willingly misrepresent any. The definition given above is entirely satisfactory to us.

It occurs to us that our views on the meaning of the word *aionios* were not fully apprehended by some. We were controverting the view—that this word *always* means a *limited* period. We have never claimed that it *always* means *never ending* but rather a space or epoch of time upon which no limit has been placed. Thus in the old Testament the corresponding word *olam* is used with reference to laws and regulations then in force. "This shall be a statute unto you [olam] *forever*" i. e. it has no limitation it would last until for some cause God its mandator should replace it with another.

Apply this same definition (continuous—unlimited) to the word *aionios* in Matt. 25:46, and it would read the righteous into continuous life, but the wicked into continuous [i. e. uninterrupted] punishment, [elsewhere shown to be the second death.] Whatever is claimed for the word *aionios* toward the one class must be admitted toward the other.

To our understanding, the "fire" of Matt. and of Rev. is figurative of *destruction*, to the evil class spoken of as cast into it. Hence substituting the definition for the figure it would read *everlasting destruction*—the second death.

IMMORAL LITERATURE

A people's standard of intelligence and morality is invariably regulated by their standard of literature. If of a low, trifling immoral type, such will be the character of the people among whom it circulates. All history, experience, and observation demonstrate this fact. It is to be found in the rise and fall of men and parties, nations and dynasties. Deprive a people of their literature and they degenerate into barbarism. Limit them to immoral literature, and debauchery and crime are sure to overtake them sooner or later.

It costs no more to feed people on sound philosophy, draped in proper language, than it does to surfeit them with cheap romance adorned in rags and polluted in filth. But another objector replies that the public taste requires such literature, and the papers would not sell without it. If this be true, it simply proves that the public taste is perverted and public reform is seriously demanded. The pernicious influence of this standard of literature may not be so readily detected in the adult population as among the youth. In the one case character is formed and habits are fixed, while in the other character is in process of formation, and habits may be changed or improved. If the family table or library is loaded with indecent literature and sensational trash, the youth of the country are not to be blamed if they grow up to be desperadoes and land in the penitentiary or on the gallows. Censure belongs not to the wrong-doers, but to the parents or guardians who placed such temptations in their way. There is a prevailing tendency to ignore the wholesome restraints which characterized the culture of children at an early period in our history, and the increase of crime in our land is largely attributable to this neglect in the education of children. No feature of domestic discipline should be more scrupulously guarded than that which limits the selection of family literature to such papers and books as produce a sound, healthy, moral social and political influence on the youth.—*Selected.*

FLESH AND BLOOD

It is claimed by some that the words "flesh and blood" when used concerning Jesus, are to be spiritually understood. Without stating what the spiritual meaning of flesh and blood could be, they adopt an old style and cheap method of reasoning (?) by intimating that the natural and worldly minded should not be expected to appreciate this statement, but that all spiritually minded should see it at a glance.

If we test this theory by the word of God, it soon proves to be unscriptural, as well as illogical. The words flesh and blood used over and over again in the Scriptures, always refer to human nature. Take your concordance and verify this. It is impossible to conceive of any spiritual meaning to apply to this expression which will meet all the demands of the case, and probably it is for this reason that our contemporary did not attempt it.

The text chosen, from which to teach this idea, is John 6:53, "My flesh I will give for the life of the world." This without other evidence, is quite sufficient to refute the idea; for if by Jesus' flesh and blood "given for the life of the world," we are to understand Jesus' spiritual nature, then Jesus cannot now nor ever be a spiritual being, seeing he has given *that* FOR the life of the world. This is the logical conclusion whatever way you look at it: If the common (unscriptural) view of the wages of sin be taken, viz—*spiritual death* [or estrangement from God and deadness to all that is holy and good and pure] it would prove that Christ gave up his harmony with God, his holiness, and purity, that we might come to enjoy such spiritual life as he *gave* for the life of the world. If on the contrary we take the more Scriptural view of death, viz., extinction, and apply it to spiritual (?) "flesh and blood," *"given* for the life of the world," the case would stand thus: Jesus *gave* [hence ceased to possess] life as a spiritual being, [became extinct] in order to procure life for man. To this we answer that if his spiritual existence were given for man's he could not now possess a spiritual existence, having forfeited or "given" it for mankind. The fact that Christ Jesus does live—a *spiritual* being—is clear proof that it was not his *spiritual existence* that was *"given* for the life of the world," and hence proves that the "flesh and blood" *given*, in no sense represents a sacrifice of spiritual being.

Is it asked, Could not Jesus have "given" a part of his

spiritual being and retained part? We answer, No, not if he is to be believed; for he says, that when he was a *man*, he gave ALL THAT HE HAD to effect the purchase. (Matt. 13:44.)

On the contrary how simple the argument and how logical and scriptural, that He who was in the form of God (spiritual) became or was "made flesh" [human] in order that he might *give* "a *corresponding* price," substitute or ransom for the condemned fleshly race. (See the definition of RANSOM—Greek, *antilutron*, 1 Tim. 2:6, in Young's An. Concordance.) Yes, the *man* Christ Jesus gave *himself*—all that he had, a ransom for all, for "as by *man* came death by *man* also came the resurrection of the dead." (1 Cor. 15:21.) And to this definition the facts all agree, for he never took back the "flesh and blood," he never will take back our ransom price. Though put to death *in* the flesh, he was quickened *in* the Spirit. 1 Pet. 3:18. Diaglott. For a showing of how we "*eat* and drink," or appropriate by faith that human perfection which was "given" for us, and through the (eating) appropriation of which we obtain justification from all the imperfections of the fall, which justified condition is the basis or platform from which the Gospel Church is called to sacrifice and to obtain the divine nature, see the article under this same caption in our issue of April '84.

This latest device to obtain a Scriptural hook upon which to hang the no-ransom theory—that we were not bought with the precious blood of Christ as an *equivalent price*, is certainly a weak effort, though a bold one.

VOL. VI PITTSBURGH, PA., FEBRUARY, 1885 No. 6

VIEW FROM THE TOWER

The cry is, Peace! peace! but there is and can be no permanent peace until the Prince of Peace is Lord of all, until he has taken his great power assumed control and put down oppression, injustice and every error and wrong.

Storm clouds are gathering thick over the old world. It looks as though a great European war is one of the possibilities of the near future.

Overproduction has for the moment clogged the wheels of trade the world over, and a halt is called by producers from fear of loss. The result is first felt by the wageworkers, so many of whom live "from hand to mouth." Unrest is now more quickly developed than formerly in this class because of a wider range of knowledge. Large gatherings of men have assembled in London and Paris lately demanding that some public improvements be prosecuted to afford them work.

Such crises tax the ingenuity of statesmen and not infrequently help to foment contentions and war. At present we find all the prominent powers of Europe intent on colonization schemes and the acquirement of increased territory. The object of this is two fold perhaps: to furnish employment and diversion for the thousands of regular paid soldiery and maintain among them the martial spirit without jeopardizing a revolution at home while at the same time these civilized (?) nations hope to take such advantage of poor, ignorant, barbarous tribes as may henceforth increase the home treasury by heavy taxes wrung from these heathen people for their *protection* (?)

France, the liberal Republic, which claims for itself and each citizen freedom, has on hand a war in Africa caused by the rebellion of some people who want their own freedom, but whom France wants to govern and squeeze wealth from. She has another war with China growing out of the attempted annexation of Annam.

England's king long ago took possession of Ireland and divided it among his supporters, who as Lords have since drawn large revenues from that little island to be squandered in high living in England. The sons of these Lords are now Lords in the British parliament and hold tightly to every ill-gotten acre. General education among the Irish peasantry has begotten bitterness against injustice which is leading to shocking outrages in London—dynamite explosions, etc. Unable to cope with their master and oppressor otherwise, leads some to attempt to justify this course by pointing out when and how Britain with less cause destroyed a thousand times as many innocent lives. Selfishness, greed and injustice are the causes of all this evidently.

Greed, a desire to "protect British interests" and to hold to other conquered countries from whom directly and indirectly large revenues are obtained led the great Christian (?) government of Britain, which boasts that on its empire the sun never sets, into a war with the most ancient nationality of the world—Egypt. Failure to attend to its own business and let Egypt attend to hers has already cost much money and many lives, and the war seems to be but beginning.

Germany, more cunning, though equally selfish and, unscrupulous, rejoices to see her strongest competitors scattering their treasures, armies and ships afar and attempts to take the position of Umpire and calls conferences relative to the affairs of Egypt and the Congo country of Africa, and asks for a share of the spoils. Meanwhile Portugal has sent an army and forcibly taken possession of the Congo country.

Russia meanwhile is not idle. She has been building railroads and massing troops in the direction of the Indian Ocean with evident desire to be in a position to injure England's vast interests in India should the latter offer objections to the long nourished Russian scheme of taking possession of Turkey.

Thus one thing leads to another and somewhat so only worse and worse it will be throughout the "time of trouble such as was not since there was a nation" until these present governments with their prince (Jno. 12:31 and 14:30) falsely called "*Kingdoms of God*" shall fall before the true kingdom, and the dominion under the whole heavens shall be given to the people of the saints of the most high God. No wonder then that those who appreciate these matters truly, should and do pray "*Thy Kingdom* come—Thy will be done on earth as it is in heaven." No wonder that those in ignorance should groan for a better government than any their present Prince has ever provided. "The whole creation groaneth and travaileth in pain together until now waiting [ignorantly] for the manifestation of the Sons of God" clothed with heavenly power to lay justice to the line and righteousness to the plummet. Then "a king shall reign in righteousness and princes shall execute judgment [justice] in the earth." Then "all the families of the earth shall be blessed," and every man may sit under his own vine and under his own fig tree with none to molest or make him afraid. (Micah 4:1-4.)

While looking forward to the World's emancipation day, let us not forget that though the coming trouble is the preparation for that lasting peace, yet the saints have no share in any conflict with carnal weapons. Our foes and besetments in this same "evil day" are of another, though not less dangerous character. Combined with and a part of these kingdoms which call themselves Kingdoms of God, are church systems calling themselves churches of God whose doctrines on religious subjects are as much a libel on God's truth as the earthly emporers with which they are associated are libels on God's Kingdom. The two go hand in hand. The soldiers and guns and swords to compel submission, taxes, etc., and false doctrines to bind and fetter the poor heathen with fears of hell more awful than even their barbaric minds had ever conceived, and to uphold and defend the action of *their* kingdoms as of God's appointment, and the enslavement and robbery of the heathen as a mark of God's grace.

For these so-called kingdoms of God and their armies, prayers are offered to God in the name of him whose command is peace, good will toward man, and who announces himself as the one who shall set at liberty the captives and proclaim love, peace and liberty throughout the earth to all—for whose liberty he died.

Thank God the emancipation proclamation is going forth; shackles theological and political begin to break, and the groaning creation must shortly be delivered into the true liberty of sons of God under the dominion of Immanuel.

MR. C. T. RUSSELL:—*Dear Sir*:—About twenty-eight years ago I became a Bible reader, and preached for twelve years, but I never understood it so clearly and plainly as I now do, when reading it with "Food for Thinking Christians," etc. I would be under many obligations to you if you would be kind enough to send me half a dozen copies of the following: "Zion's Watch Tower," "Food for Thinking Christians," "The Tabernacle and Its Teachings," or any of your periodicals that may have been recently published. Very truly yours,

———. *Liberia, Africa.*

We are glad to hear that the "Food" has gone far off to Africa's sunny land. May the Lord enable you to let the light so shine there as to honor His name by making known His glorious plans.

CHRIST OUR PASSOVER

"For even Christ our Passover is sacrificed for us: therefore let us keep the feast." (1 Cor. 5:7, 8.)

The Passover feast lasts seven days with the Jews, commencing this year March 31 and ending April 7, and typifies perfect and everlasting purity and joy to all who partake of the Lamb slain. Paul teaches that as Christ our passover [lamb] is slain, so many of us as have by faith partaken of his imputed merit should henceforth continually rejoice before God and feast upon the truth, putting away completely all leaven of sin; malice, hypocrisy, etc.

The death and eating of the Passover lamb was with Israel the cause or basis for the "Passover Feast" which lasts a week. The lamb was slain the day preceding the feast week, and was the type of Jesus' death. Hence the anniversary of the crucifixion this year [Jewish time] will be March 30, between noon and 3 o'clock p. m., and the evening before, viz.: the Sunday *evening*, March 29 (the same day by Jewish time, their day beginning at 6 o'clock in the evening) between 6 o'clock and 10 o'clock, was the time spent in killing, preparing and eating the Passover supper, and after it the supper of bread and wine, representing our Lord's body and blood broken and shed for us, which he here introduced to his disciples as thereafter taking the place of the literal lamb; these emblems being representative of himself the antitype—"The Lamb of God which taketh away the sin of the world."

When the Lord, after giving the disciples the bread and wine as emblems of his body and blood, and telling them to partake of them, said, "This do in remembrance of me" (Luke 22:19), we understand him to teach that henceforth the Passover *anniversary* should be commemorated not by eating the typical lamb, but by partaking of these emblems of the antitypical lamb. Not in remembrance of the deliverance from Egyptian bondage, but in remembrance of our deliverance from the bondage of sin and death. The antitype should be recognized as begun in every sense.

And when the Apostle says, "As often as ye *do this* ye do show the Lord's death till he come," we understand him to teach, that as often as *this anniversary* is observed [at its yearly recurrence] we should thus show the Lord's death as the basis of all our joy, purity and hope. Nor do we understand the words "till he come" to limit us and make its present observance improper, since the evident meaning is—until the Lord's kingdom shall have come, and he shall have called you to share with him the new wine (the joys, rights and privileges of the divine nature), in that kingdom. (See Mark 14:25; Luke 22:16.)

For the sake of our many new readers, we mention that it has for some years been our custom to "do this" "as often" as its anniversary recurs; preserving so far as possible the simplicity of the early church and of the first occasion as instituted by our Lord. The Church in this city will meet at our usual place, the "Upper Room" of No. 101 Federal Street, Allegheny City. We shall, as heretofore, welcome *all* who are the Lord's disciples—all who appreciate the broken body and shed blood, to meet with us, that we may together commemorate our *ransom*.

We cannot all meet here, but we can all meet with our Lord, and in the communion of heart we shall have fellowship one with another and with our Head and with our Father, while realizing that the blood of Jesus Christ cleanseth us from all sin. Where two or three are met in Jesus' name, the Head will be present and a blessing ensue.

As we break the bread which represents our Lord's body, let us not forget that by his appointment we are now members of His body, and as such are to be broken also. As we drink of the emblem of his sacrificed life by which we are justified, let us not forget that we are *called* to share the cup with him, thus partaking in symbol of his death. By his grace we shall indeed drink of his cup and then share his glory. (Matt. 20:22, 23.)

It is to this, the Apostle refers in 1 Cor. 10:16-18. Those priests who ate of the sacrifice were the ones which did the sacrificing and whom the sacrifices represented. "The cup of blessing which we bless is it not the communion [sharing] of the blood of Christ? The bread which we break, is it not the communion [sharing] of the body of Christ? For we being many, are one bread [loaf] and one body: for we are all *partakers* of that one bread [loaf]." Let none partake thoughtlessly of the emblems, but with attentive, earnest hearts let each endeavor to realize not only his share in the benefits resulting from Jesus' sacrifice, but also as a result, his share afterward with Jesus in sacrifice.

Our meeting will be at 8 o'clock at the location mentioned above, Sunday evening, March 29.

"God gives you the best nourishment, although not always the sweetest to the taste."

COMPARE Rev. 17:5, with 1 Cor. 6:15, 16, and decide whether you are joined to one of the daughters: Then judge of the Lord's will concerning the matter.

OUR MASTER

"No fable old, nor mythic lore,
Nor dream of bards and seers,
No dead fact stranded on the shore
Of the oblivious years:—

"But warm, sweet, tender, even yet,
A present help is He,
And faith has still its Olivet,
And love its Galilee.

"The healing of His seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again.

"O Lord and Master of us all!
Whate'er our name or sign,
We own Thy sway, we hear Thy call,
We test our lives by Thine.

"Thou judgest us. Thy purity
Doth all our lusts condemn.
The love that draws us nearer Thee
Is hot with wrath to them.

"We faintly hear, we dimly see,
In different phrase we pray;
But, dim or clear, we own in Thee
The Light, the Truth, the Way.

"Our Friend, our Brother, and our Lord,
What may Thy service be?—
Not name, nor form, nor ritual word,
But simply following Thee."

WHITTIER.

FUTURE RETRIBUTION

While from past study of the Scriptures we have found that not the present age, but the age to come, is the world's judgment or trial day, the questions have doubtless occurred to many: To what extent are men of the world now accountable for their actions? and will their present actions be considered in their future trial? Will those of the world's children who are moral, honest, honorable, and even benevolent and charitable (for there are such) receive no reward in the future? and will those who are immoral, dishonest, selfish, and even criminal, receive no punishment for their evil deeds?

These are important questions, especially to the world, and well would it be for them if they could realize their importance and profit thereby. They are important also to the Church, because of our interest in the world, and because of our desire to understand and teach correctly our Father's plans.

We have learned that the sacrifice of Christ secures for all mankind, however vile, an awakening from death, and the privilege of thereafter coming to perfection and living forever if they will: "There shall be a resurrection of the dead, both of the just and of the unjust" (Act 24:15). The object of their being again brought into existence will be to give them a favorable opportunity to secure everlasting life on the conditions which God requires—obedience to his righteous will. We have no intimation whatever in the Scriptures that in the awakening there will be any change in the moral condition of men; but we have much, both in reason and in revelation, to show, that as they went into death, so they shall come out of it. As there is "no work, nor device, nor knowledge, nor wisdom in the grave" (Eccl. 9:10), they will have learned nothing. The Millennial Age is the time allotted for the world's discipline and trial under the reign of Christ.

While strictly speaking, the world is not now on trial: that is, the present is not the time for their full and complete trial, yet men are not now, nor ever have been, entirely without light and ability, for which they are accountable. In the darkest days of the world's history, and in the deepest degradation of savage life, there has always been at least a measure of the light of conscience pointing more or less directly to righteousness and virtue.

At the advent of Jesus an increased measure of light came to men which increased to that extent their responsibility, as Jesus said: "This is the condemnation, That light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John 3:19). And for those evil deeds which men have committed against what light they had, or which it was their privilege to have, whether of conscience or of revelation, they will have to give an account, and receive a *just* recompense of reward in their day of judgment. And likewise to the extent of their effort to live righteously, they will receive their reward in the day of trial (Matt. 10:42).

The age of Christ's reign will be a time of just judgment, and though it will be an age of golden opportunities, it will be a time of severe discipline, trial and punishment to many. The deeds of the present life will have much to do with the future. Paul taught this very clearly when, before Felix, he reasoned of justice and self-government in view of the judgment to come, so that Felix trembled. (Acts 24:25. Dia.)

If men would consider what even reason must teach them, that a time of reckoning, of judgment, is coming; that God will not forever permit evil to triumph, but that in some way he will punish evil-doers, it would undoubtedly save them many sorrows and chastisements in the age to come. "Woe," saith the Prophet, "unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us?" (Isaiah 29:15.) Behold, "The eyes of the Lord are in every place, beholding the evil and the good" (Prov. 15:3); and "God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." (Eccl. 12:14.) He "will bring to light the hidden things of darkness, and make manifest the counsels of the hearts." (1 Cor. 4, 5.)

That the judgment will be fair and impartial, and with due consideration for the opportunities of each, is also vouchsafed by the character of the Judge (The Christ—John 5:22; 1 Cor. 6:2), by his perfect knowledge, by his unwavering justice and goodness, by his divine power, and by his great love as shown in his sacrifice to redeem men from death, that they might enjoy the privilege of a favorable individual trial.

The varied circumstances and opportunities of men in this and past ages, indicate that a *just judgment* will recognize differences in the degree of individual responsibility, which will also necessitate differences in the Lord's future dealings with them. And this reasonable deduction we find clearly confirmed by the Scriptures. The Judge has been, and still is, taking minute cognizance of men's actions and words, although they have been entirely unaware of it (Prov. 5:21), and he declares that "Every idle ["pernicious," injurious or malicious] word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36); and that even a cup of cold water given to one of his little ones, shall in no wise lose its reward (10:42). The context shows that the pernicious words to which Jesus referred were words of willful and malicious opposition spoken against manifest light. (Vs. 24, 31, 32.)

Jesus also affirmed that it would be *more tolerable* for Tyre, Sidon and Sodom in the day of judgment than for Chorazin, Bethsaida and Capernaum, which had misimproved greater advantages of light and opportunity. (Matt. 11:20-24.)

In the very nature of things, we can see that the future punishments will be in proportion to past guilt. Every sin indulged, and every evil propensity cultivated, hardens the heart and makes the way back to purity and virtue more difficult, and consequently sins willfully indulged now will require punishment and discipline in the age to come; and the more deeply the soul is dyed in willing sin, the more severe will be the measures required to correct it. As a wise parent would punish a wayward child, so Christ will punish the wicked for their good.

His punishments will always be administered in justice, tempered with mercy, and relieved by his approval and reward to those who are rightly exercised thereby. And it will only be when punishments, instructions and encouragements fail; in short, when love and mercy have done all that wisdom can approve (which is all that could be asked), that any will meet the final punishment which their case demands—the second death.

None of the world will meet that penalty until they have first had *all* the blessed opportunities of the age to come. And while this is true of the world, the same principles applies now to the consecrated children of God in *this* OUR judgment [trial] day. We now receive God's favors (through faith) while the world will receive them in the next age, viz.: instruction, assistance, encouragement, discipline and punishments. "For, what son is he whom the Father chasteneth not? But if ye be without chastening, whereof all are partakers, then are ye bastards and not sons."

Therefore, we when we receive grievous chastisement, should accept it as from a loving Father for our correction, not forgetting "the exhortation which speaketh unto us as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." (Read Heb. 12:4-13.)

How just and equal are God's ways! Read carefully the rules of the coming age—Jer. 31:29-34 and Ezek. 18:20-32. They prove to us, beyond the possibility of a doubt, the sincerity and reality of all his professions of love to men: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: Turn ye, turn ye from your evil ways, for why will ye die?" (Ezek. 33:11.)

If men in *this life* repent of sin, and as the term repentance implies, begin and continue the work of reformation to the best of their ability, they will reap the benefit of so doing in the age to come; they will in the resurrection age be to that extent advanced towards perfection, and their progress will be more rapid and easy, while with others it will be more slow, tedious and difficult. This is implied in the words of Jesus (John 5:29, 30—Diaglott), "The hour is coming in the which all that are in their graves shall hear his voice and shall come forth; they that have done good unto the resurrection of life" [those whose trial is past and who were judged worthy of life will be raised perfect—the faithful of past ages to perfect human life, the overcomers of the gospel age to perfect life as divine beings], and "they that have done evil, unto the resurrection of judgment." [These are awakened to receive a course of discipline and correction—judgment—as the necessary means for their perfecting.]

The man who in this life, by fraud and injustice, accumulated and hoarded great wealth, which was scattered to the winds when he was laid in the dust, will doubtless awake to lament his loss, and bewail his poverty, and his utter inability under the new order of things to repeat unlawful measures to accumulate a fortune. It will be a severe chastisement and bitter experience with many to overcome the propensities to avarice, selfishness, pride, ambition and idleness, fostered and pampered for years in the present life. Occasionally we see an illustration of this form of punishment now, when a man of great wealth suddenly loses all, and the haughty spirit of himself and family must fall.

We are told (Dan. 12:2) that some shall awake to shame and age-lasting contempt. And who can doubt that when every secret thing is brought into judgment (Eccl. 12:14), and the dark side of many a character that now stands measurably approved among men is then made known, many a face will blush and hide itself in confusion from others. When the man that stole is required to earn and refund the stolen property to its rightful owner, with the addition of twenty per cent interest, and the man that lied, deceived, falsely accused, and otherwise wronged his neighbor, is required to acknowledge his crimes and so far as possible repair damages, on peril of an eternal loss of life, will not this be retributive justice? See the clear statement of this in God's typical dealings with Israel whom he made to represent the world. (1 Cor. 10:11 and Lev. 6:1-7; also "Tab. Teachings," page 52.)

"But they that be wise"—the little flock who are wise enough to accept the present favor of God which permits us now to be joint-*sacrificers*, and by and by joint-*heirs* with Christ, these "shall shine as the brightness of the firmament" —the Sun. These shall shine forth as the sun in the kingdom of their Father. (Dan. 12:2, and Matt. 13:43.)

And there will also be some others who have endeavored to live in this life according to the light and opportunity granted them, and who tried to turn others to righteousness. Of this class were the prophets and other justified faithful ones of past ages, and some others, such as Socrates, Plato, Aristotle and Confucius, who enjoyed only the waning light of nature, but were faithful to that little light: These shall shine as the stars forever and ever. They will be notable, honorable and advanced because of faithfulness. These will

always be bright ones—men and women of special honor because of their noble efforts to stem the tide of evil when the full force of the tide was against them.

As we are thus permitted to look into the perfect plan of God, how forcibly we are reminded of his word through the prophet Isaiah, "Judgment also will I lay to the line, and righteousness to the plummet." (Isaiah 28:17.) We may also see the wholesome influence of such discipline. Parents in disciplining their children realize the imperative necessity of making their punishments in proportion to the character of offenses; and so in God's government, great punishments following great offenses are not greater than is necessary to establish justice and to effect so great a moral reform.

Seeing that the Lord will thus equitably adjust human affairs in his own due time, and knowing the outcome of his plan, we can well afford to endure hardness for the present, and resist evil with good, even at the cost of present disadvantage. Therefore "Recompense to no man, evil for evil." (Rom. 12:17-19.) "Let this mind be in you which was also in Christ Jesus our Lord."

The present order of things will not always continue; a time of reckoning is coming, and the just Judge of all the earth says, "Vengeance is mine, I will repay;" and Peter adds, "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." And as we have seen, those punishments will be adapted to the nature of the offenses, and the benevolent object in view—man's permanent establishment in righteousness.

Other Scriptures corroborative of this view of future rewards and punishments are as follows: 2 Sam. 3:39; Matt. 16:27; 1 Pet. 3:12; Psa. 19:11; 91:8; Prov. 11:18; Isa. 40:10; 49:4; Matt. 5:12; 10:41, 42; Luke 6:35; Rev. 22:12; Rom. 14:11, 12.

FORGIVABLE AND UNPARDONABLE SINS

In view of the foregoing review of Future Retribution, some may inquire, If for every pernicious word and every willful misdeed, an account must be rendered and a punishment inflicted, wherein consists the *forgiveness* of sins, of which so much is said in Scripture? Does Scripture teach a difference between sins—that some are forgivable and others unpardonable?

We answer, that under the provisions of God's law of life, *no sin* is excusable; perfect obedience—righteousness, is the only condition of perfect life and happiness. Under this law the entire race was judged representatively in Adam, and through his willful disobedience, condemned to death—destruction—as unworthy of life, and the penalty—death—passed upon all. (Rom. 5:12.) They cannot be excused nor pardoned. The penalty is the just expression of the will and the law of God toward man—"The wages of sin is death."

But to give exercise to His love without varying or impairing his justice or his righteous and wise law, God arranged the plan by which Jesus as His agent became the Redeemer or Purchaser of the race, by becoming a man and tasting death FOR every man and thus gaining the *right* to set at liberty all the prisoners, in his own time and way, without opposition to or hindrance from Justice and its requirements.

Having obtained control and right to be master, owner, and Lord of all, Jesus will *exonerate* or grant forgiveness and remission of sins to all the race. He will, however, require each individual to apply for the exoneration for himself, in order that each may fully realize his necessity and dependence, as well as the Lord's bounty in this *free* gift of justification, which he purchased for them with his own blood. He did all the purchasing; to them it is *free* for the asking.

This then is the *forgiveness* presented in the Bible—the free gift of God THROUGH Jesus Christ our Lord. Jehovah does not set aside his law, to forgive. He could not: to revoke or set aside his laws, would be to unsettle his kingdom by the King antagonizing its laws himself. But his great gift to sinners, was Jesus, whose sacrificial death bought or ransomed man from death.

But for what did Jesus die? Not to grant sanction and license to sin and sinners. Not to permit men to continue to sin, but to release them from the *injuries* and *penalties* of their representative's failure; and in hope that the experience thus gained, might help each individual in the *new* trial, which by virtue of the ransom given, he wills, and has the right to give them—an individual trial.

If this be true, the sacrifice of Jesus while covering "many offenses" (Rom. 5:16) covers and is the basis of forgiveness to only such offenses as come more or less directly as a result of Adam's disobedience and fall. Hence it does not cover such sins as are not the results of Adamic weakness. It does not cover WILLFUL SINS, against light and ability.

While, therefore, we recognize this clear distinction between the two classes of sin, we must not forget that the depravity resulting from the "fall" and impairment of the moral as well as physical qualities of human nature, furnishes a tendency toward willful sin, even when the surrounding circumstances do not entirely mislead the judgment. Not being able to fully appreciate the weight and influence of circumstances, and depravity, is one reason why we may not decide against some whose professions and actions widely differ; we must, therefore, "judge nothing before the time."

Nevertheless, Scripture lays down certain marks by which we must judge those whose professions and actions are at agreement. "Out of thine *own* mouth will I judge thee." The Lord in Matt. 12:31, and the Apostles in Heb. 6:4, 6, and 10:26-29 and 1 John 5:16 point out unforgivable sins, and in the light of our foregoing remarks we trust all may be able to see why these sins cannot be forgiven, and do not come under the class for which a *ransom* was given by Jesus.

Our Lord addressed the Pharisees; in their presence he had healed the sick, cured the blind and lame, cast out devils, and even raised the dead; and though depravity through the "fall" might have so blinded them that they could not accept of Jesus as the promised Messiah, they were certainly *inexcusable* for saying at a last resort when they could find no fault—"We know that this man hath a devil" and casts out devils by the power of Beelzebub the prince of devils, v. 24. Such a manifestation of hatred, malice and opposition to light came not through the "fall" and cannot be forgiven as such, and so Jesus informs them: "All manner of sin and blasphemy [malicious words of opposition, v. 36] shall be forgiven unto men, *but* the blasphemy against the holy spirit shall not be forgiven unto men." They might reject Jesus and speak evil of him, misunderstanding him and his mission; but when a demonstration of the power [spirit] of God in doing a *good* work was manifested, though they might not have received it as a proof of Jesus' claims, they were inexcusable for attributing it to Satanic power.

If then, that blasphemy shall not be forgiven them, neither in this world [*age*—Jesus' miracles and preaching were the commencement of the Gospel age as he is the head of the Gospel church] neither in the *future* [age occurs but once in this text], what shall we say of those Pharisees, have they no hope for future life? We answer, they are not without hope; the blood of Christ was still applicable to cleanse from all Adamic sin, and though they shall never be forgiven for this willful opposition to, and blasphemy of God's holy power they may *expiate* that sin. That is to say they shall receive "stripes" or punishment in proportion to their willfulness.

A prisoner condemned to one year's imprisonment applies to the Governor for a pardon; it is refused; nevertheless when the limit of his condemnation has expired he will be released, having *expiated* his offense. This serves as an illustration of how a sin might be expiated and the sinner survive. It should be noted, however, that if the penalty were death there could be no survival.

Next comes the question, Can all unforgivable sins be thus expiated and the sinner survive? We answer, No. The penalty for the Pharisees' willful sin was stripes and not (second) death, *because*, though sinning against light, it was not against *full and perfect* light and knowledge. To have acted and spoken as they did under *full* appreciation would have been punishable only with the *full* "wages of sin—death."

To some it may occur that they were "blinded" by sin and Satan, and hence not at all responsible for their course. To this we reply, that while it is freely admitted by all, and the Scriptures plainly declare, that blindness *in part* is upon all the children of Adam through the fall, yet from Jesus' words we must conclude that these Pharisees were not totally blind. None except idiots and maniacs are *totally* blind. It was to these same Pharisees that Jesus said: "If I had not done among you the works which none other man did ye had not had sin." "This is the condemnation—that light is come into the world and men love darkness rather than light." (Jno. 15:24, and 3:19.) If you were blind totally you would not have been responsible but now you admit that you see some, therefore you have sin. (Jno. 9:41.)

The sacrifice of Christ will be applicable to cleanse from and forgive, all sin and results of sinful influences which are the results of Adam's fall. A ransom was provided because

Adam and his race had not fully appreciated the results of sin "in hope" (Rom. 8:20) that many after having experienced would appreciate and shun sin and its wages. But these Pharisees and the entire race have by experience obtained that knowledge. That they were blinded by their own *willful* prejudice beyond that prejudice engendered by the fall, is evident, because while they ascribed Jesus' works to Satan, others no less depraved, asked, "Can a devil open the eyes of the blind?" "For no man can do these miracles . . . . unless God be with him." (Jno. 10:21, 3:2.)

Their sin was incomplete—not unto death because, first, they had not yet come in contact with all the light, truth and evidence which God considers necessary to a trial for LIFE; and secondly, because of a measure of blindness, they had not fully appreciated, the light against which they sinned. Hence, we repeat, the sin of each of them was proportioned to his willfulness in opposing what he did discern, and this is unforgivable in any age.

Others may suggest that if the Pharisees shall and may expiate or suffer the penalty of their measure of willful sin, so may others. Just so, we respond, and it is because the world will be thus punished that Scripture informs of the many and few stripes (Luke 12:47, 48), in the age to come; and that "God knoweth how to reserve the unjust unto the day of judgment to be punished." What we need constantly to have in mind, however, is, that the punishment will be a "*just* recompense of reward" upon every soul that doeth evil.

But if such sins against only a measure of responsibility and light may be expiated, why might not such a course have been adopted with Adam? Why might not he and others have *expiated* sin by sufferings and thus no *ransom price* have been needed? Has God *changed?* Does he now say sin may be expiated by the sinner and did he then say, Sin cannot be expiated, the very EXISTENCE of the sinner is the penalty?

No, God has not changed—neither his laws which represent him—"I am the same and change not." (Mal. 3:6:) The difference is this: Adam was *perfect*, not fallen, not blinded in the least degree, and in his purity, innocency and holiness had no sectarian system to uphold and no proud theory to maintain: the Pharisees were greatly fallen, very imperfect, and much blinded. Adam had full intercourse and communion with Jehovah, witnessed his power in his own *perfect* talents, and had the law of God inwrought in his very nature—was a moral image of God in flesh. The Pharisees had in common with all others of the fallen race lost the intercourse and communion: The moral image was well-nigh effaced, the heart of flesh had turned to stone and the law of God written thereon had been almost obliterated.

Hence, for the perfect Adam to sin willfully against perfect and unquestioned evidences was in the *fullest* sense sin, and justly received the fullest penalty—not stripes, but *death* —extinction. He has been under that penalty ever since condemned to it. The penalty commenced with the process of dying, and for over five thousand years he has been subjected to the full *penalty* of his transgression, death. He would have so continued, dead to all eternity, had not a substitute given himself a ransom, and *taken his place in death.* And this is true of all the race whom Adam represented in the first trial.

Just so with the second death. It is the penalty of full, complete and willful transgression against full, complete knowledge and ability. It is evident, then, that the Pharisees did not commit sin unto death because of lack of light and ability, and just as evident that any one through the acceptance of the *ransom* fully recovered out of the degradation and imperfections resulting from Adam's transgression and brought to a full, realizing sense of his relationship to God, etc., COULD commit the sin unto death—the second death, by *willful* sin against light and ability, or by a *willful* rejection of the *ransom*-sacrifice, through faith in which they had once been released from Adamic guilt and penalty.

In view of the foregoing the question arises, could anyone commit the willful sin and come under the penalty of the second death until they had first been entirely freed from every result of the Adamic death? Could such willful sin against full knowledge, ability and light be committed in the Gospel age—must it not belong exclusively to the Millennial age?

It would seem so, at first thought. But the Scriptures point out a small—very small class, which could commit this sin now. That it is a very small class *in the church*, is evident from the Apostle's description of the advantages and knowledge they must first have enjoyed, as recorded in Heb. 6:4-6. Those who have been once enlightened [whose eyes have been opened]: who have tasted of the heavenly gift [realized and enjoyed forgiveness of sins through the redemption in Jesus, whom God gave to be a propitiation for our sins]; who have been made partakers of the holy spirit [and thus come to appreciate God's holy will and have full fellowship and communion with him as Adam had before the fall]; who have tasted the good word of God [appreciating the richness and sweetness of its promises—which but few yet do]; who have tasted also the powers of the age to come [come to realize the powers which will in the next age hold sway and restore and bless the dead race—both in and out of the tomb]; If *such* shall fall away, it is *impossible* to renew them again unto repentence.

They have fully enjoyed all the blessings and privileges secured to any by the ransom, and have made no use of them. Such would really be making the redemption provided through Jesus sacrifice of no value to themselves by failure to make use of the privileges and blessings offered. Thus in act they put Christ to an *open shame*, as though they said: You died and redemed us but we spurn and reject the privileges and opportunity thus afforded. Such do willfully what the Roman soldiers did ignorantly, viz.: reject and crucify him who laid down his life on their behalf.

Is it asked, How could these described by the Apostle be said to have enjoyed fully all the blessings resultant from Jesus' ransom, during this age? We reply that here comes in the province of faith. By faith they grasped the heavenly gift and realized that they were *redeemed* by his precious blood. By faith they tasted and appreciated the goodness of the promises of God's Word, realized the powers of the coming age and partook of the mind or spirit of God. All the imperfections resultant from the Adamic fall were reckoned covered, with the perfection of their Redeemer who gave himself for all; and every good endeavor, ever so imperfect in itself, was *reckoned* as a *perfect work* when presented covered with the righteousness of the Redeemer. His righteousness imputed to our sanctified efforts makes them acceptable *as* perfect before our heavenly Father. Without his merit attached our efforts and sacrifices would be unacceptable as shown in the argument of the same apostle, Heb. 10:26, 29.

He here shows another class liable to the second-death. He addresses still the saints and speaks specially of those who have fully received by faith the privileges accruing through the ransom. He assures them that any who reject the blood of Christ—the price of their redemption—counting the blood of the covenant wherewith they *had been sanctified* common and ordinary *and not* specially sacred and precious, attempting to stand in their own righteousness ignoring Christ's ransom, have no longer any interest in the sacrifice for sins. If the rejection of the typical mediator, Moses, was worthy of death, of how much *sorer* [greater] punishment will such as despise the sacrifice offered by the great antitypical Mediator be thought worthy? is the Apostle's query.

The despisers of Moses' arrangements [see Lev. 10:1-3] who attempted to present themselves before the Lord with unauthorized incense of their own instead of that authorized which represented Christ's righteousness, perished—died. But this was merely a hastening to completion of the Adamic death penalty already in force against them, hence not so serious as the matter which it typified—the rejection of the real incense or merit of the better sacrifice and its penalty the second-death from which there is no hope of a resurrection.

In view of this argument which he presents, no wonder the Apostle concludes that, "It is a fearful thing to fall into the hands of the living God." (Vs. 31.) God has expressed to us his abhorrence of sin and his intention to utterly root it out, at the same time providing a ransom, a way of escape by which we may be freely justified: but, if we after coming to a full knowledge and appreciation of His gracious provision willfully ignore and reject the sin-offering which God provided for us, we dishonor God and the Lamb and go out from the protection provided, into the fiery *indignation* which devours [destroys] God's adversaries.

Nor can the reasonableness of this, God's plan, be questioned. Such as are once fully enlightened, as described Heb. 6:4-6, and then *willfully* reject God's favors whether by open sin or by a denial of the value of the "blood of the covenant," could not evidently be benefitted by a *continuance* of God's favor, seeing they have had full and abundant opportunity. Besides this, the Apostle declares: "It is *impossible* to renew them again unto repentance." What is impossible could not be accomplished in a million ages, and would not be attempted by our God of infinite wisdom.

Now, casting our minds backward and keeping in mind the DIVERSIFIED WISDOM OF GOD (See Dec'r. issue.), let us notice that God could have dealt otherwise than as he did with man, but not according to his wisdom.

We cannot but suppose that "Those angels which kept not their first estate" sinned *willfully* against light and knowledge, and, therefore, that they, as well as the Adamic race, had both been put under the same law, would have been punished also with death. This must not lead us to suppose God's laws variable or unequal, for as shown in our December issue, it has always been God's mind that willful sin shall be punished with death, but thus far this law has only been placed over mankind—they being made a "spectacle" or example to angels, who, meantime, have not been placed under the full and final penalty of the law. But they shall eventually be under the same law after they have witnessed the full outworkings of good and evil, obedience and disobedience, as illustrated in mankind.

We also saw in that issue, that the favor of God granted to "those angels," in giving them experience with sin and an illustration of its final results, before placing them under the full law and its penalty, was amply compensated for or balanced by his favor to man in granting him a redemption and recovery from his first offense, through Christ Jesus a ransom for all who lost life and dominion in father Adam.

In conclusion, the sin unto death is not one act of one moment. None could *happen* to commit it. It is not a "slip" or a "stumble" which constitutes the sin unto death. The slips, happenings and stumblings are evidently occasioned by our inherited imperfection; they are among the injuries occasioned by the Adamic "fall," and are *all* fully covered and fully forgivable, and cleansable by the application of the precious blood of "the Lamb of God which taketh away THE sin of the world." Every evil, whether in act, word or thought, or every propensity toward evil inherited by us, is fully atoned for by Jesus already. (Rom. 5:19.) And all that remains is for us to acknowledge his ransom work and apply for our share in its results.

The sin which is unto death is a complete rejection of God's favors, against full light and understanding; and only the very few, the saints, could possibly do this at present, because only they have the light and appreciation necessary. In due time all shall come to this full knowledge, and then whosoever *will*, may obey and live forever.

WILLFUL SINS

It may be asked, What if in business or on any other account, one should tell that which he knows to be untrue and not from Adamic weakness, etc., but *willfully* and deliberately, to misrepresent—Is such a sin unforgivable?

We answer, No. To our understanding such a sin is not covered by the ransom. But we doubt if there be such sins as this often committed, if ever. It is usually in the heat of discussion, or in the anxiety to make a trade, that for the moment the more depraved elements of the being carry away as by storm the better qualities which are the weaker.

Notice the reasonableness of this. If the man should sin willfully, and premeditatedly, and should thus gain five dollars and should apply to God for forgiveness and remission of his sin because of Jesus' sacrifice, and if it should be thus forgiven, and if he continue so to do, it would be making Jehovah and Jesus parties to and abettors of his evil deeds—an evident absurdity.

On the contrary, no man or woman can *willfully* commit sin while under the control of the Spirit of Christ. And should such be overtaken in a fault, it would certainly be the result of the weakness of the flesh. When such would discover the error of their way, they would not only apply for remission through the precious blood of cleansing, but would under the exercise of *true repentance* confess and repair the wrong to the extent of their ability. Wrong doing under such circumstances would be too expensive to be *willingly* indulged.

SATAN'S OUTLOOK

Some are inquiring: If there is hope for "those angels who kept not their first estate," may there not be hope for Satan that he may yet be reclaimed? If not, why not?

We reply that it is for any who so think to produce the passage of Scripture which holds out one ray of hope for Satan. It is not incumbent on us to prove that he will not be saved, for this may reasonably be assumed if no hope is held out for him in Scripture. Nevertheless, we believe our position so strong, that we will take the offensive and say that it can be demonstrated from Scripture that Satan will not be permitted to exist beyond the Millennial age.

Does some one suggest that as we once thought there was no hope for "those angels," yet were mistaken, so we may be mistaken about Satan? We reply that it was the very positive declarations of Scripture about the utter destruction of Satan, that we applied ignorantly once to "those angels," *not* "rightly dividing the word of truth." Those Scriptures still stand unchallenged, against Satan. We must not throw away Scripture because once too widely applied. So, too, we once too widely applied Rev. 20:8, and supposed that Satan's host, of finally impenitent ones at the close of the Millennium would be a great multitude "as the sand of the sea," but a closer examination and better division of the word of truth convinces us—not that Satan will have no followers or "goats" (Matt. 25:33), nor that this Scripture is at fault, but that the words "the number of whom is as the sand of the sea" refers not to those whom Satan will lead into sin and destruction, but to the whole population of the earth at that time, all of whom Satan shall *attempt to mislead*. He shall be successful only with the goat class, which will *thus* be manifested and separated for the destruction mentioned in the succeeding verse.

Regarding Satan: From the curse on the Serpent, his agent and representative in nature, down to the vivid pen-pictures of the apocalypse, every statement regarding his destiny, either pointedly or plainly as in Heb. 2:14, and Rom. 16:20, or symbolically, as in Rev. 20:10, 15; and Matt. 25:41, 46, all tell the one story, viz.: The proud, haughty prince of evil, whose rebellion and evil intent God has used and overruled to his service, is, in the end of the Millennial age, when good can no longer be served through his permitted existence, to be totally and forever destroyed.

The fact of Satan's opposition to good seems to some an evidence that he was either created a devil, or has undergone a moral change which should be corrected. But an examination will, we think, show the incorrectness of both suggestions.

First, God in the very nature of things could not create a devil, for the same reason that a good tree cannot bring forth evil fruit. Therefore, Satan in his first estate must have left the Creator's hand *perfect*. We should remember that God's method in the creation of intelligent creatures, is to give full freedom of choice to do good or evil, that such may, like himself, do right because it is right. Thus the first and representative man had full freedom of choice to do good or evil. His rejection of what God told him was good and choice of the reverse has proved to many of us the wisdom of God's judgment concerning good and evil. When restored to perfect manhood at the close of the Millennium, the restored race will again have the choice of good or evil before them and finally. (Rev. 20:7-15.)

Secondly, Satan, so far as we are informed has undergone no dying or deteriorating process, hence is as perfect as when created, and could not be restored to a perfection not lost. A *perfect*, intelligent being by the same perfection, can either love or hate, and can use his powers in harmony with either good or evil. Thus Christ, before he became a man, had the same liberty and ability that Satan possesses, to either do good or evil. This liberty is indicated by the Apostle in Phil. 2:6. Who, being in the form of God [spiritual] did not meditate a usurpation [of Jehovah's power and authority] to be equal with God, but [on the contrary, and in direct opposition to such a self-exaltation, he] humbled himself [in obedience to the divine will], etc.—*Diaglott*.

Nothing is clearer from this than that he *could have* chosen the opposite course of self-exaltation, which Satan chose. The Apostle's language here suggests the contrast between the courses of these two perfect spiritual beings. One sought to exalt self, saying: "I will be AS the Most High"; the other willingly took a *lower*, a human plane of being, to accomplish obediently the will of the Most High. Pride was Satan's choice and course; humility was the course and choice of him who was the beginning of the creation of God. Both will find the fruit God foretold. "God resisteth the proud, but giveth grace unto the humble." (James 4:6.) Him (Jesus) hath God highly exalted. By a right use of his perfect powers, in harmony with Jehovah's will, Jesus has

gained the very thing—the high exaltation to be *as* [like] the Most High, which Satan coveted and endeavored to grasp, while he, God says, shall get the reward of his course—Pride leadeth to *destruction*.

Does someone suggest that Satan ought to have *another* trial? What advantage could he have that he does not possess? We ask, If none, what could be the object or benefit of such other trial? Man will be benefited by being *restored* to a perfection lost, but so far as we can judge from Scripture, Satan has not lost any of his powers, hence could not have them restored and could not be thus advantaged. Man has learned valuable lessons of the sinfulness and injuriousness of sin and disobedience, and all the human race labors, groans, waits and hopes for the better day promised. Their experience with sin, counterbalanced by an experience in righteousness, will evidently convince the large majority that "righteousness exalteth a nation, but sin is a reproach to any people." (Prov. 14:34.) And when the Lord's standard is set up in that Millennial Day many shall go and say: "He will teach us of his ways and we will walk in his paths." But of Satan what shall we say? He has seen the evil which he brought upon man. He has witnessed the sin, depravity, suffering, wretchedness, and death working havoc for four thousand years, yet pitied and repented not, but the reverse. When, then, the Redeemer appeared, to give himself a ransom for all, Satan beset him and endeavored to dissuade him, tempt him and cause him to fall.

Not only the head but the members of the body he has beset and opposed. He so completely controlled and used the Roman Empire that symbolically it is sometimes called by his name—the devil and Satan; and thus and through its successor, Papacy, he wielded a terrible persecuting power against the saints of the most high God. He is the same still, opposing through all whom he can use in his service (1 Pet. 5:8), "the Lamb of God that taketh away the sin of the world." (John 1:29.)

This is what we know of his course, past and present. It is one unbroken course of evil, in opposition to the blaze of light and knowledge. And what we might have surmised of his future, judging by his past course, the sure word of prophecy clearly foretells, viz.: that when restrained from evil-doing for the thousand years of Christ's glorious reign, and made to witness the grand benefits conferred upon men through their Lord and Redeemer, all this not only fails to lead Satan to repentance, but upon the first opportunity, immediately that the restraint is removed, he engages afresh in his former work of exalting himself and opposing God and his laws. Then shall the full penalty of God's law be let fall upon him who richly deserves it—destruction. (Rev. 20:15.)

It should not be forgotten that the Apocalypse is a symbolic *prophecy*. It tells of things not as they *may* happen to come to pass, but accurately—as they shall surely come to pass. Hence it is not its teaching that Satan *might* not change during the Millennial reign, but it absolutely shows that he will not repent or change. This prophecy of our risen Lord (Rev. 1:1) is no less sure of fulfillment than the statements of any other prophet. Hence, we conclude, there is no doubt or question possible on this subject, except it be to question the divine record.

AGES TO COME

But, questions someone, How do we know that there are not other, perhaps many ages of probation, beyond the Millennial age? Does not Paul mention it thus in the plural—"The ages to come?"

Yes, Paul mentions ages in the plural, but neither Paul nor any Scripture writer speaks of *probation* during ages to come. It is as grievous an error to be ignorant of what the Apostle says of those ages, as to be as so many are, ignorant of the fact that future ages are mentioned.

Paul says that God—In the ages to come will show the exceeding riches of his grace and loving kindness toward *us* in Christ Jesus. During this age God tells us of his love, but he has not yet "*shown*" or manifested it. He loves all, and will show his love for all, but The Church, head and body—all in Christ—are greatly beloved, and in and on and to these he will manifest the *exceeding* riches of his favor and loving-kindness exalting and honoring this anointed body. It will commence with the Millennial age, and when its work is complete, man and his earth home made perfect and the kingdom delivered up to God (1 Cor. 15:27, 28), then, says the Apostle, there is yet more honor and glory to be revealed upon and through this glorious Christ, each step in God's plan, each age opening up a further development of God's unending program, and furnishing fresh opportunity for the display of more and more of the *exceeding* riches of Jehovah's grace and loving-kindness toward us, *in* Christ Jesus.

But nothing in those words mention probation, and nothing in Scripture even hints of it, beyond the "times of restitution"—the Millennial age.

If God has appointed times (or years) of restitution and limited their number to one thousand, and declares that then Christ will deliver up the kingdom to the Father (1 Cor. 15: 27, 28), who could not accept of anything imperfect, then on the reliable authority of these statements, we may assert positively that there will be no probation beyond that time.

We believe that none can produce a single passage of Scripture that will contradict these Scriptures, or by any reasonable interpretation set aside their plain significance.

God's revelation closes with the symbolic presentation of the blessings of that age, and winds up by showing that during it, all who *will* to have life, shall have it, freely, and those who will not conform to God's law shall be utterly destroyed. And as though to make it doubly clear and to prove to us beyond question the end of evil and its train of pain and misery and death, it is written: There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the *former* things are passed away. (Rev. 21:4, 5.)

THE LORDSHIP OF CHRIST

Lord signifies master, ruler, governor. Lordship signifies dominion, power, authority . . . . "For to this end Christ both died and rose and revived, that he might be Lord, both of the dead and living." Rom. 14:7-9.

1. The fact is stated "Christ is Lord of both living and dead."

2. How he became Lord: By death and resurrection.

3. Our responsibility: Being his we ought to obey him.

The reference in this text is to Christians, Christ DIED FOR ALL, and therefore has a claim upon the obedience of all. *A Christian is one that recognizes the claims*, and yields obedience. . . . . His power over mankind is secured by the Ransom. Definition:

Ransom (verb), to *recover* by paying the *price*.

Ransom (noun), the *price* paid for recovery.

The ransom has relation to the thing bought as its equivalent. Note the value of Christ's death. "There is one God, and one Mediator between God and men, the MAN Christ Jesus, who gave himself a ransom for all to be testified in due time." 1 Tim. 2:5, 6. Human for human is the legal ransom. He became a *man* that he might "give his life (Gr., *psuchee*—the natural life), a *ransom for many*." Matt. 20:28. It was the human life. "We see Jesus, who was made a little lower than the angels, for the suffering of death; . . . . that he by the grace of God might taste death for every man. Heb. 2:9.

"He took not the nature of angels, but he took on him the seed of Abraham." Ver. 16.

This enabled him both to sympathize with and to redeem. "Forasmuch as the children are partakers of flesh and blood, he also himself took part of the same (not that he might die for himself, as one of us, but) that through *death* he might destroy . . . . the devil and deliver" from death those who, while they lived, were afraid to die. (See verses 14,15.)

It was not the pre-existent life; but, "A *body* hast thou prepared me. . . . . Lo, I come to do thy will, O God. . . . . By the which will we are sanctified through the offering of the body of Jesus Christ once for all." (Heb. 10:5-10.) "Since by man (Adam) came death, by man (Christ) came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:21, 22.). The making "alive" of the 22nd is clearly the raising "*of the dead*" of the 21st. . . . He hath "abolished death (by the ransom) and brought LIFE AND IMMORTALITY to light." (2 Tim. 1:10.) He gives life to *all*, "And became the author of ETERNAL *salvation* unto all them that obey him." (Heb. 5:9.)

Truly, Christ is Lord of all—angels, men, conditions and things. God in Christ is our Redeemer and Saviour. Our dependence is well established by the Word.

He has the highest claims on our heart and lives, on account of the RANSOM PAID and the glorious expression of his love in *this* and all else he does for US.

May a "patient continuance in well-doing" secure for US the "glory and honor and immortality" which he has promised. (Rom. 2:7.) J. H. PATON.

[The above is a reprint from our issue of December, 1879. It gives evidence that the teaching of the TOWER on this fundamental doctrine of the Ransom is now the same that it was then. It should be remembered also, while contrasting the statement above with some quoted in our last from "An Inconsistent Contemporary," that the *definitions* given above, once true, cannot change with the changing theories of men. We hope the above extract will have a second careful reading, as it treats an important subject truthfully and forcibly. EDITOR.]

A METHODIST BISHOP'S OPINION

Brother MacMillan, in a private letter suggests the following points which are worthy of notice. He says:

"What think you of Bishop Foster's sermon (about eleven columns long) delivered before the Centennial Conference? Is it not a little gold and much clay? He utters some facts which we who have no titles would be denounced for saying. He says, 'I have the most profound conviction that one of the most crying needs of the Church of God today, if not the greatest, is a revival of the spirit and fervor of religion in the pulpit, and sorry I am to say it, in no pulpit is it more needed than in our own. The people are *hungry*, and for bread they are fed on HUSKS—worse than that often, mere wind and sound.'

Well do I remember when I was severely criticised for uttering almost the same words. After speaking of the spiritually half-dead pastors and churches, the Bishop exclaims—'Oh for the awakening of the pulpits of Christendom!'

In speaking of the creeds he says: 'We are safe in saying that up to date there is no perfect creed—we even doubt if there ever will be.' Then a little further on we are surprised to hear him say, 'The Church has no treasure which it must so carefully guard as its creed. It is its Sheet-anchor, its foundation, its life blood, its very soul.'

This to my mind is nothing less than an acknowledgement that the creed or foundation, or life blood, or soul of the nominal church is imperfect and impure.

I would like to suggest to the Bishop that the true Church has a perfect creed, viz.—the Bible—that it has no *treasure* that can be compared to God's Word.

The Bishop is beginning to see (using his words) 'Signs that our Protestant Christianity is losing hold of what are called the masses, drifting away from humanity'—that it—'can no more be disputed that it has a tendency to separate poor and rich at the altars of God'—that it—'is the religion of the respectable.'

This sermon is a wonderful mixture of clay and gold.

There are points both good and bad to which I would like to call attention, but time and space forbid."

THE DRIFT

The pastor of ALL SAINTS MEMORIAL CHURCH, New York City, is reported by the public press to have preached as follows on Sunday, Jan. 18, 1885:

"It is a remarkable phenomenon, which our country has witnessed during the last few days, the brilliant and eloquent lecturer going through the length and breadth of the land lecturing in your churches and halls on Sunday evenings to crowded audiences, with a sweeping attack upon all that is understood to constitute the Christian religion. No one questions his rare ability. All confess that whatever destructive work he does he is constructive in this at least—that he would build up happy homes, and plant within them men and women living sanely and nobly. Let us be thankful for this. I count it a signal illustration of the advance which has been made in the so-called infidelity, that the spirit is clean and pure.

"Further than this, let me frankly own to you that I believe Mr. Ingersoll in his rough attacks on religion is doing a real service to the cause of enlightened religion. It does not look so to the devout believer; but he who knows the extent and depth of the obscurantism which prevails within the churches will be forced to admit that even such coarse attacks upon the faith of Christendom, have their part in forcing forward the growth of reasonable religion. One may long for a wiser, calmer and more reverential mode of doing this needful work, as I, for one, do most deeply, but none the less must one, who sees the fact of our situation today, admit that there is a work for even such an audacious iconoclast. Nature is not even nice in picking her instruments when she sees a great job of demolition before her. Out of such stinging attacks there must come a deeper conviction on the part of the Church that there is that in the body of its beliefs which lays it open to such trenchant blows. Consider what is meant by such a system of thought as Calvinism. Consider what awful blasphemy the doctrine of hell really is. Consider what a fetich men have made out of the Bible. Having admitted all this in simple justice to the man and in simple truth to the facts of our situation, I may speak more frankly of the bad side of Mr. Ingersoll's work. The essential defect of his work is, that while doing a very needful work of destruction, he is decidedly overdoing it. That which more than anything else shocks me in the work of our eloquent lecturer is, that he seems to leave no feeling of reverence unsmirched by the hand of coarse humor. The brilliant lecturer gives the Christian Church and Christianity itself hard thrusts. Let us admit that in the Church are manifold and serious defects; grave and shameful faults. Let us be glad that so doughty a foe as this great Goliath of the Philistines walks up and down before the armies of Jehovah, ridiculing their feebleness, for we may thus be aroused to make civilization the Christian society which it is in name, but which it is not in fact. Before we cast away rashly our Christianity let us consider well what it has done for humanity."

The above is not unreasonably expressed. It illustrates what we have frequently claimed, that the world in general is beginning to think. The great danger with all who will use reason at all, on religious subjects, seems to be that they speedily incline not only to throw away the falsities and absurdities of the faith of Christendom, but supposing that these falsities of the Church are correctly based on Scripture, the general tendency is to discard everything in the Bible which does not square with their reasoning ability. The effect of this is to leave such reasoners without Chart or Compass. Their reasoning *ability* gauges their faith and will soon destroy it, for as soon as the Inspiration of the Bible is denied, the reasoner is an Infidel whatever he may call himself.

This is perhaps the chief curse of all "Church creeds and confessions;" they draw attention from the Bible to themselves as the sense and teaching of the Bible, hence when a church creed is convicted of errors and inconsistency all of the worldly and nearly all of the church members are led to suppose that the Bible is the authority for the errors and inconsistencies. And the Bible, like a telescope, is not so constructed as to be looked *into* from the wrong end. Its beauties and value cannot be appreciated by any other than the guided and trained eye of faith.

As a result of seeing the inconsistency of Creeds supposed to represent the Bible, and then looking at the Bible from the skeptical standpoint, some of the brightest intellects in the Nominal Church are being lead into what is called "Rational Christianity," and leads the gentleman quoted above, to remark, "Consider what a *fetich* [object of adoration and reverence] men have made out of the Bible." Doubtless the celebrated M. E. minister of the same city who recently characterized the Old Testament as a batch of "Old wive's fables" reached his conclusions by a similar process of reasoning.

But a true reasoner looking from the standpoint of faith, will own that the entire book is so hinged and bound together that it stands or falls together. Either Christianity and the Bible, its basis, is a great fraud and deception, or else it is what it claims to be, a Revelation from God to man of some of his plans and purposes relating to him. Jesus was either a great teacher and the Son of God as he claimed, or he was a false teacher, deceiver and blasphemer as the Jews who crucified him claimed; hence we must reject all or none of his teachings.

So with Jesus' disciples, they were either good men who declared the truth when they recorded the ministry, death, and *resurrection* of Jesus and taught under the direction and by special revelations from the Lord, or else they were deceivers who foolishly wasted life and talents to teach untruths; and few who can appreciate the logical reasoning of the apostle to the Gentiles, could reasonably consider him, who was more abundant in revelations and stripes and imprisonments, and who witnessed his reasonable faith by a reasonable service, could either doubt his sincerity or suppose him a fool.

To those whose eyes are anointed with eyesalve, to see the truth of Scriptures and to realize the intricate, but harmonious and sublime plan therein traced, in its past, present and future accomplishment, it would be as impossible to deny the Bible as to deny the Sun at noonday because clouds were visible.

There are features such as Isaac on the Altar, Isaac and Rebecca, Noah and the Ark, Jonah and the great fish, Moses and Aaron with the Magicians of Egypt, Elijah, Samson, etc., which to the masses seem devoid of teaching and much like *fables*. Such let us guard, against a hasty rejection of these, by reminding them that all of the above are vouched for by Jesus and the Apostles in the New Testament repeatedly. Hence to hold the one is to hold the other, to reject the one is to deny the other. Already, we are seeing from the TOWER with the Telescope of faith great and important lessons in these things, which while actual occurrences were specially valuable as lessons and types of doctrines to the Gospel Church, and in the Age to follow, when the knowledge of the Lord and an appreciation of His plans shall fill the whole earth and none need say unto his neighbor, Know thou the Lord, for all shall know Him.

A WIDE DIFFERENCE

Seeing that the Scriptures teach that all who shall be of the "body" of Christ must follow the example of the Head, and sacrifice—even unto death; all who think at all, must form some idea of what is meant by the command. And those who fail to get the Scriptural view of it, get an unscriptural one which must more or less becloud their views of the entire plan of God.

The Scriptural view of *our* sacrifice must harmonize fully with the Scriptural teaching regarding the nature and value of Jesus' sacrifice. And therefore any view of *our* sacrifice which does not thus harmonize must be unscriptural.

The most common of these unscriptural views is set forth about as follows in an item which has been going the rounds of the religious press:

"Not the death of the cross, but our death to sin reconciles us to God.—*Key to the Scriptures.*"

A more deceptive and hurtful little paragraph could scarcely be constructed. It certainly is not of God, and was not indicted by anyone under the control of the holy spirit, for it is in direct conflict with the Scriptures. Its claim to be a "*Key to the Scriptures*" is the bait upon Satan's hook, to make it attractive and easily swallowed. To the vast majority the Scripture is a sealed book (Isa. 29:11), and that in great measure because of unwillingness to sacrifice needful time and effort in its careful study; yet to such, the thought of finding condensed into one sentence a "*key*" by which the whole Bible would at once and without labor and study become plain to them, is a temptation somewhat similar to the one with which the same adversary beguiled Eve. And "I fear lest by any means, as the Serpent *beguiled* Eve through his subtility, so your minds should be corrupted from the *simplicity* that is in Christ"—to "another gospel." (?) (2 Cor. 11:3, and Gal. 1:6-9.)

The temptation put before Eve, was an easy acquirement of knowledge, and to all intelligent people this must ever remain one of Satan's most successful temptations, until he is bound. One of our duties is to resist this temptation and to try and prove every doctrine by the Word of God. And this remark applies as much to popular Creeds and Catechisms which claim to be keys to the Scriptures, as to the little clip referred to. The only God-given key to Scripture, is within itself. The harmonizing of its various statements open to us its treasures. It has a "Combination Time Lock," and cannot be opened by any other key.

But let us examine the clipping in question. Dividing its statement and critically examining its parts, we may all see what it means, viz.: Jesus' death on the cross did not reconcile us to God; but when we put away sin and become dead in the sense of having no desires for sin, we thereby commend ourselves to God, and He receives us into fellowship, communion, etc. Ah, yes, such a doctrine quickly commends itself to all the morally disposed people of the world. In a word, though false, it is the WORLD'S HOPE, and is the basis of the teachings of all the great heathen philosophers and the core and center of the most prominent religions of the world—*Brahminism* and *Buddhism*.

The substance of this theory is—away with the cross of Calvary, away with ideas of a ransom, of a Redeemer, on whose account men are made *at one* with God. Let in the more modern light* of reason and let us wash ourselves from sin-filthiness, and then come thus to God in our own righteousness. Alas! they lose sight of the fact that they are so tainted with sin that they cannot put it away. But their theory causes them to lose sight of real righteousness and absolute perfection of thought, word and deed, so that thus self-deluded, some in every age, have attempted to come before God in what He declares are the "filthy rags" of their own righteousness.

But let us compare this suggested "key" with the Scripture which it pretends to unlock. We read, Rom. 5:8-11. "We were reconciled to God by the death of His Son." That "key" don't fit this lock—it is not the true key; it is a false one. The foregoing statement of the Apostle is the center shaft of the true key, and nothing short of the recognition of "The death of His Son" as the center and handle can possibly turn the combination and open the Scriptures.

Let us compare carefully: not only does Paul not say we were reconciled to God by *our death* to sin, but he asserts that the reconciliation he refers to was accomplished "*while we were enemies*"—"while we were YET SINNERS;" hence the reconciliation is not the result of our "*slaying the enmity* in us," but as here stated the enmity or condemnation resting upon mankind through sin was destroyed, and the condemned ones while "enemies," "reconciled to God by the death of His Son"—"justified by His blood."

But is not deadness to sin, or a ceasing to live any longer therein enjoined in Scripture?

It assuredly is enjoined, but not as the ground of "forgiveness of sins that are past:" not as the basis for restored communion with God, at-one-ment: Not as the *reconciling act* which gives the sinner access to God: Not as taking the place of Christ's *sacrifice* for sins when he offered up himself without spot unto God.

When enjoining *deadness to sin* the Apostle Paul addresses those who already believe in the ransom, and through it accept the forgiveness of sins; he addresses those who, while they "were enemies were reconciled to God by the *death of His Son*"—"by whom we have now received the atonement." His argument is, we were enemies, "but where sin abounded, grace did much more abound." He then asks, "Shall *we* [toward whom, as sinners, God's grace abounded through Jesus] continue in sin?" Not only so, but *we*, who have now received the atonement through Christ, have received with it the call or invitation to join our justified selves with Christ, and by becoming joint-sacrificers to become joint-heirs of divine nature and glory, with Him. What does our joint-sacrifice imply? It implies that as His was a sacrifice for the sins of the whole world, *our sacrifice* being joined to his must be reckoned as for the sin of the world and not in any sense for our own sins. (See Tabernacle Teachings, pages 37-39.) And now the apostle's inquiry is: If *we* were honest in our consecration when we professed to be so much opposed to sin, and so sorry for its baneful results that we would join with Jesus to redeem the world and to wipe out sin—if we really meant all this: "How shall *we*, that are dead [consecrated to death] to sin [*by*, or on account of sin—see Diaglott] live any longer therein? (Rom. 5:10-20; and 6:2.) Knowing this: that our old man [human nature] is crucified with [Christ] that the body of sin [or of the sin-offering] might be destroyed." Hence, we should no longer be enslaved by the sin we died [consecrated] to abolish. "For he who died has been justified from sin."—*Diaglott*. That is to say, any who thus died or consecrated themselves to death with Christ, *must first* have been *justified* freely from all things by the redemption which is in Christ Jesus. "Now if *we* be dead *with* Christ, we believe that *we* shall also live with him." "In that he died, he died BY sin [or on account of sin, see Diaglott] once: "but in that he liveth, he liveth *by* God"—because of God's promise and resurrection power. Likewise reckon ye also yourselves to be dead indeed BY sin [or on account of sin, as sacrifices; see Diaglott], but alive unto God, through Jesus Christ, our Lord. (Rom. 6:6-11.)

Hence the statement that, Not the death of the Cross, but our death to sin, reconciles us to God, is the very opposite of the truth. The truth, as stated by the Apostle is: Not our death to sin nor any works of the Law which we can do, could reconcile to God, but being reconciled by the death of His Son, while we were yet sinners and enemies, we love Him who first loved us, so that we detest and put away sin, and so far as possible cease to live any longer therein, but the *rather* now present our members as servants of righteousness unto *sacrifice* with Jesus, the Redeemer.

* Really as old as Cain, who brought the sacrifice of his *own labor* as a ground of acceptance and communion with God, instead of the typical slain lamb. Gen. 4:3-5.

EXCEPT A CORN OF WHEAT DIE

"Verily, verily I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: But if it die it bringeth forth much fruit." (John 12:24.)

Thus beautifully and forcibly does Jesus teach the necessity for his death, and the results which shall follow. The grain of wheat was himself—"the *man* Christ Jesus." He was alone. All other men were either dead or dying—under condemnation to death and reckoned of God as dead already. (Rom. 5:15.) These were all imperfect decaying grains of wheat. Jesus *alone*, had life. He might have continued to live, there being no cause for death in him; he was holy, harmless, undefiled. But if he should carry out his original purpose, on account of which he had left the glory which he had with the Father and been made *flesh*—he would now *die*, as a grain of wheat in order that his life might be imparted to many—the first Adam and all his race.

It was while considering his death, and when he knew that the time or hour was about at hand, that Jesus used these words to his disciples to explain to them the necessity for his death—in order that the human race should be justified to life—"If it die it bringeth forth much fruit." Then realizing as no imperfect man could do, the greatness of the sacrifice which death (extinction), meant, he cried to God in agony saying. (John 12:27.) "Now is my soul troubled; and what shall I say? Father save [spare] me from this hour" [from death]! Then remembering the Father's infinite Power, Wisdom, Love, Justice and exceeding great and precious promises made to him of a resurrection to a nature much higher than the one he was sacrificing, his FAITH in God triumphs and he adds: "But for this cause [or purpose] *came* I unto this hour: Father glorify thy name."

To Jesus, undeluded by Satan's sophistries, death was a bitter cup, he did not think of death as some of his deceived followers today think of it—as "the angel God hath sent." No, Jesus knew of DEATH as the great *enemy* of the race, which had laid low Adam and all his posterity, because permitted on account of sin. He knew that none *thus far* had ever gotten free entirely from death who ever passed under its dominion. Now he was here, a man to die for men, to give his life a ransom price for all who died through Adam's sin. The question then in Jesus' mind was, Can I become man's substitute and ransom price and then be given existence on a higher plane of being than that I surrender for men? Is God indeed able to do this greatest of all things? Is He able to do this which has never yet been done and bring back the same conscious existence which became extinct in death?

Faith questioned but for a moment, when his knowledge and past experience triumphed and he answers, Father, do as seemeth to Thee best. I will drink the cup. I will be obedient to thy will and plan, even unto *death*—"Father, glorify thy name" and carry out thy great plan, I am ready to do the part assigned to me. For Jesus to have gone so far as he had gone and then to draw back and refuse to complete the covenant of *sacrifice* symbolized in his immersion, would have been sin and would have been forfeiting every right and promise. Jesus so expresses the matter in the succeeding verse (25). "He that loveth his life [that loves to *keep* it after having consecrated it to sacrifice] shall lose it; and he that hateth [is willing to sacrifice] his life in this world shall keep [have] it unto life eternal." And is not this doctrine as applicable to all the members of the consecrated priesthood as to the chief priest? The covenant of sacrifice *must* be actually fulfilled or all is lost.

The grain of wheat *dies;* it is no longer a grain of wheat. The other grains which partaking of its life become perfect grains, are none of them the grain which died. It is gone—gone forever as a grain of wheat. So Jesus was *made* FLESH in order that by God's favor he might taste *death* for mankind—that through or by means of His death the Adamic race might live. This teaches two things clearly and forcibly. First: as the grain that will grow up will be of the *same kind* as that which is planted and *dies*, so the being or existence secured to mankind by Jesus' sacrifice must be the *same kind* as that which Jesus GAVE UP. He *gave up* himself—a man; all his previous work had been preparatory to this, "For this cause [or purpose—sacrifice] *came I unto* this hour." Not only so, but as he was a PERFECT MAN the seeds which come as a result of his death, will, if they reach maturity, be PERFECT also.

Secondly: as the grain which *dies* becomes forever extinct and never again has an existence as a grain, having *wholly* given itself to produce others of the same kind, *so* with Jesus whom the grain of wheat is used to illustrate: The *man* Christ Jesus—having become flesh for that very purpose, gave himself wholly—"gave *all* that he had" (Matt. 13:44) in order to produce others—in order to *re*-produce the human race lost in death through Adam. Thus he becomes the Father [life-giver] of humanity, as it is written; "He shall be called the everlasting *Father*." But he becomes FATHER at a great cost—He died that they might live as is taught by many Scriptures and here illustrated by the grain of wheat which gives itself wholly to produce others.

Here a little and there a little, is God's method of teaching. So Jesus would not only lead his disciples to study and search for truth, but he would thus hide for the present from the careless and worldly reader the riches of his favor and the beauty of his plan. So this statement relative to the grain of wheat touches only one side of the question—the *necessity* of Jesus' death in order that he might become the source of life to others, that as by *a man* came death by *a man* also came the resurrection of the dead. (1 Cor. 15:21.) The Lord does not indicate in this statement his hope of a resurrection as a *new creature;* that is all omitted here though plainly taught elsewhere.

How clear and plain this is; how it shows just *what* was given and how *completely* given and the *results* to be expected. Great was the Teacher and wonderful the simplicity of His doctrine.

Now suppose there were but one sound perfect grain of wheat in the world, and we plant it. It dies, it is *gone forever*, but it bears a hundred fold of the same kind. Now we plant these one hundred grains, and suppose they also yield a hundred fold, then though they are *gone*, gone forever, and could never be found, yet their product—the result of that death is ten thousand grains of the same kind, and we may truly say that the original *one grain* yielded ten thousand.

Let this illustrate God's dealings through Jesus. Jesus was the only perfect grain—the only perfect man; He gave himself—He died, giving up human rights and privileges, all that perfect human existence includes that thereby he might *impart these* rights to men.

During the Gospel age, the fruit of Jesus' sacrifice has been, those who believed, who accepted of the life provided through his death. These have not *actually* partaken of his human perfection sacrificed on their behalf; they have not become *actually* perfect men and women, but they have become perfect human beings *reckonedly*. God reckons them *as though* they were perfect beings (and they should so *reckon* themselves), the perfection of the "grain of wheat" being counted to or imputed to all those who *by faith* accept and appropriate the rights and blessings which Jesus laid down for us.

These "grains" (believers) *reckoned perfect* through Jesus' sacrifice are invited by him to do as he did—to follow his example—to die as grains of wheat [as men *reckoned* perfect], to lay down or sacrifice all their human rights and privileges, to suffer now with him, to become joint-sacrificers, and *thus* become joint-heirs with Him. Like Jesus, these will be gone forever as *human beings*, but instead, they shall have the great prize held out during this Gospel age; for not only shall they be made conformable unto *His death*, but they shall have share also in *His resurrection* [a resurrection to spiritual being]. (Phil. 3:10, 11.)

Jesus addresses this class (believers) and explains the conditions on which the high calling may be obtained, when after telling of himself as the grain (vs. 24, 25) he adds: "If any man will serve me, let him *follow me;*" [let him sacrifice the human nature to which he is justified by my sacrifice] "and" [I promise such followers a share of all that the Father shall give me,] "where I am there shall also my servant be [who follows my example]: If any man serve me [share with me in this service] him will my Father honor." (John 12:26.)

These *grains* (reckonedly perfect), following the example of the first grain are consecrated, and their death is *reckoned* as a PART of His death, and not of the Adamic death (they having been justified out of and reckoned out of that). And "if *we* be dead *with Christ* we believe that *we* shall also live with him" by a resurrection like his, to spiritual existence as "members of his body."

What will the harvest be—what the result of this planting in death of the man Christ Jesus and then of those justified through him? Great will be the harvest, all springing from the one grain—the one perfect man who *gave himself;* for "since by man came death by man came also the resurrection of the dead." And "as [through] Adam [and Eve indirectly—God "called *their* name Adam] all die, even so, in [the] Christ shall all be made alive." (1 Cor. 15:21-22.)

The same thought is expressed by Paul when he speaks of *filling up* that which is behind of the afflictions of Christ. (Col. 1:24.) And as seen in the "TABERNACLE TYPES," the sacrifices of the "Day of Atonement" teach the same lesson—the bullock for the Priests and Levites (typical of believers

now) and the goats representing the justified priests sacrificed for all "the people." Soon the day of Atonement (the Gospel Age) will be entirely past; the planting and dying will soon be at an end, and the glorious day of Millennial blessing, perfecting, ripening and harvesting of its fruits, will commence.

To us the grandest feature of our Father's plan is this election or selection of the "Body of Christ" through obedience to *sacrifice*, now in progress. The grand benevolence which thus offers to some of the fallen race not only redemption from sin and deliverance from its curse—death, but in addition holds out divine nature and honor as a reward for obedience, stamps the plan as divine, for who could have thought of such honor and glory had God not proposed it.

Thus seen the *privileges* of this Gospel Age—the privilege of sacrificing with Christ and thus becoming members of his body and sharers of his coming glory and work of *restoring* mankind to human perfection lost through Adam, is a wonderful privilege. Should we then shrink from it? Should we not with Jesus say: Amen, "Father glorify thy name"—Thy will be done. With Paul should we not count all these things but as loss and dross, IF BY ANY MEANS, we might win a place in the Anointed one?

"DILIGENCE in Christ's service is a sure method of gain and growth in grace."

"A WISE man ought to hope for the best, be prepared for the worst, and bear with equanimity whatever may happen."

"You censured your friend for his seeming coldness and indifference in his treatment of you in your time of extreme grief and trial. You did not know then that he was wrestling with a similar, or even greater trial. 'Now we know in part.' We therefore should judge charitably and moderately the conduct of others."

THE river of life is pure and clear as crystal. Is the doctrine offered to thee so, or is it muddy and mixed with the doctrines of men? What water is fouled, is not water of life. Wherefore, if thou findest it not right, go up higher toward the spring ahead, for the nearer the spring the more pure and clear is the water.—*Bunyan.*

DR. NEWTON says: If there were no enemy, there could be no conflict; were there no trouble, there could be no faith; were there no trial, there could be no love; were there no fear, there could be no hope. Hope, faith and love are weapons, and weapons imply foes and encounters, and relying on my weapons I will glory in my sufferings.

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VIEW FROM THE TOWER

The *National Baptist*, commenting upon the report of the Baptist churches of Philadelphia says:

"We have a total membership of 19,676. Of the additions by baptism, 300 came from three churches: Grace, 125; Shiloh, 111; Mantua, 64. *Nine churches reported* no baptisms. We have also nineteen missions, some of whose members are not members of city churches. Let us place our Baptist army at 20,000. Think of the vast expenditures for pastors, church buildings, Sunday school rooms, etc., *and only a net gain of* 450. It took over forty members to gather in one convert. And the figures over our State are equally startling, when 235 churches during the past year do not report a single baptism."

Our Baptist friends are perhaps as near the truth, or more so, than any other sect of Babylon, which is not flattering them, we hope. The above statement affords an opportunity to suggest a criticsm applicable to all the Babylonish sects. The rivalry among them is for *numbers;* for quantity rather than quality; for the praise of men rather than God.

Two or three centuries ago, when Baptists were only called such by their enemies, and when they called themselves simply Christians, their numbers were far less, but they occupied more nearly by far, a position in harmony with the days of the Apostles, both toward themselves and the world.

With the creation of new sects and the general race for pre-eminence among them, which has been in progress for the past three centuries, the people *now* calling themselves Baptists were gradually drawn away from the primitive piety and simplicity for which in early times they were noted. Now, with all the rest, the chief aim is, not to build one another up in the most holy *faith* as members of the body of Christ; not to edify *one another;* not to grow in grace and in the knowledge and love of God, but to build themselves up as a *sect;* and to flatter the worldly to "get them into the church" *that the pews and treasuries may be full;* that they may have a great name, and that the name of Baptist should be a synonym for respectability and honor *among men.*

The *popularity* with the world for which the sects so much seek, and in large measure have gained, is a bad and not a good omen to them, as well as to their prototype, the nominal Jewish Church at our Lord's first advent. He still declares, "Woe unto you when all men speak well of you." Luke 6:26.

In order to gain in *numbers*, honor and influence, every other thing has been sacrificed in great measure—not only by Baptists but by every sect, In order to attract the world, the DOCTRINES of the Bible have been more and more neglected. The repulsions of Christianity—the self-denials, besetments, reproaches, sacrifices, and the sneer and "hate" of the world always attendant upon the true Christianity have all been put out of sight, because these would repel the worldly, and the *sect* would not be so rapidly built up. Hence, not only the preaching of taking up the cross and following Christ's example, passed away, but the *lower plane* assumed, brought the world's honor and respect instead of its "hate." The Lord was not mistaken when he said, Whosoever will live godly shall suffer persecution. But godliness has passed away, and therefore there is no persecution.

Now, as a matter of fact, the various sects have degenerated into merely social clubs. The condition of membership in them is not FAITH in God's Word. Though an endorsement of their respective creeds is required, they are *not* generally understood; and even the moral standard is so low, that it implies no change on the part of the average worldling who joins.

The result of this course, which has been in progress specially for the past fifty years, is that these sects are full of worldly moralists, who enjoy these systems because they are fashionable; because they are the best and quickest passport into "society"; because it is advantageous to them from a business standpoint; and finally because man is a religiously inclined being anyway, and traces of that inclination still linger despite the "fall." Even true children of God still fettered in the sects, so far as the doctrines of the Bible are concerned are the merest "babes," always fed on skimmed "milk" and never on "strong meat." (Heb. 5:12-14.) They are both unskillful in the use of God's Word and ignorant of his doctrines. There are no more, nor as many *saints* as if the true Christian standard had been lifted; and those saints in the sects are starved and sickly, not strong and valiant soldiers of the cross having on the whole armor.

Now we are reaching an epoch in which *thought* is being awakened and these starved and sickly saints in Babylon, together with the children of the world *labeled* Christians, are being forced to *think* by the startling utterances of popular preachers, infidels and scientists. What the result must be no reasonable mind can doubt. Unskilled in the Word of God, ignorant of everything called religion except the raising of funds for and increasing the numbers of their sect, the vast majority must fall a prey to the specious errors termed liberal Christianity, now like a dense miasm spreading gradually over the world. Beginning with the cities, and among the "influential," it will spread over all the so-called "Christian world."

The membership of the sects, composed mainly of the worldly, the carnally-minded, are already *demanding* "progress and liberality." Not, however, a progress toward clearer and fuller study of and obedience to the Bible; this would not be progress to the carnally minded; but by progress they mean the endorsement of the assertions of scientists regardless of the Bible. The minister who does not satisfy this craving is becoming unpopular, and those who will "preach to please the pews" (i. e. to suit the majority—the carnally-minded) are getting all the "*best*" pulpits and largest salaries. What the Apostle wrote prophetically, is being rapidly fulfilled before our eyes: "The time will come when they will not endure *sound doctrine*, but after their own lusts [desires or liking] shall they heap [accumulate] to themselves teachers having itching ears ["tickling the ear"—*Diaglott.*]. And they [the ear-pleasing teachers] shall turn away their ears from the truth, and [they] shall be turned unto fables." How forcible then are the Apostle's words to every true saint and preacher in view of this: "I charge thee *therefore* before God . . . . preach the WORD; be instant in season and out of

season [whether convenient *to you* or not]; REPROVE, REBUKE, EXHORT, with all long suffering and DOCTRINE." See 2 Tim. 4:1-4.

The honest and earnest saints who will follow this "*charge,*" will soon find themselves as well as their names out of Babylon—cast out as evil. But by that time the increase of grace, knowledge and love which shall come as a result of faithfulness, will lead them to rejoice and be exceeding glad—to rejoice that they were counted *worthy* to suffer reproach for the name of Christ—for his doctrines.

The result will ultimately be: Moralists will be *called* Christians; they will be too wise and scientific to use the Bible as their text-book. Every one will be called a Christian who abstains from a *flagrant* violation of the laws of civilization. Then the saints will again be called "fools," and the Bible will be termed "a relic of barbarism," "a bundle of old wives' fables," "a fetich." Is it not becoming so now?

It is too late to reform the sects—the vast majority is against you. The only thing to do now is what God commands, "Come out of her, my people; that ye partake not of her sins and receive not of her plagues." She might have been healed once, (Jer. 8:18-22,) but now, like her prototype Israel, she is given up—left desolate. The ax is now at work at the very root of the tree and its complete fall is at hand. It is not now a pruning but a destroying process as with the first house of Israel when it was rejected, only it stumbled to rise again, while Babylon's destruction is to be complete and forever. (Matt. 3:7-10, and Rev. 18:21.)

EXTRACTS FROM INTERESTING LETTERS

February 5, 1885.

DEAR BROTHER RUSSELL:—Thank you very much for your quick and kind answer of my letter. The money I send, you may use for any purpose of spreading the grand news as you think best. How I long to have all the back numbers of the TOWER. Is there no way of procuring them? Any price! I am preparing to work among my (German) countrymen, and would like to have them on that account.

The glorious truth which since a year ago shone on my heart through the "*Food,*" becomes brighter and brighter. I had the "Food" three years in my possession, but never found time nor opportunity to read it, but always saved it. Last winter I got poor and lean and all creeds and dogmas seemed to leave me. I searched and found "Food." No book ever took me like that. I forgot meals and all. I could not sleep for joy. O, the blessedness I have enjoyed since then. God is still revealing more and more to me by the TOWER and Scriptures. Diaglott and Young's Concordance are great helps to me. I would like this glorious truth to be spread among my people. I find much opposition with some, but some take it readily. I am still in the Methodist Church (German), but preach and talk in private and openly of the glorious truth. What will become of me the Lord knows—I expect to be thrown out. I would much like to see you personally and talk to you about plans which I have. If any way possible I will see you.

Yours in Christ, ————.

England, Feb. 14, 1885.

DEAR SIR:—Having lately come into possession of a copy of your valuable "Food for Thinking Christians" and finding that it is taken from the bread of life, I have a strong desire that others should read it as well as myself. As a Missionary to the Seamen and Fishermen on the coast of England I apply to you for a few slices i. e., copies of your Food for free distribution among them, and any other crumbs from the Master's table will be most gratefully received, and willingly distributed among the hungry souls with whom I labor.

I have about twelve miles of sea coast and three seaports, and seeing that by asking I might receive, it put me so much in mind of the grace and favor from the great Captain of our salvation, that I felt constrained to apply, and I believe I shall receive, and will be thankful for anything you may send.

Yours in Christ Jesus. ————.

BRETHREN:—There are three of us—ministers of the Gospel—laying ourselves out for the spread of the glorious truths set forth in your publications. I have just come in from a preaching tour and expect to start again as soon as I have filled my present appointments, which will take me three weeks. I ask you to send me what publications you think best for distribution, so that we may give these grand truths to the people in this section of country. Hoping you can and will comply with our request, I remain,

Yours in Christ, ————.

Newton Co., Texas.

ZION'S WATCH TOWER:—I have just finished reading a pamphlet, published by you, entitled, "Food for Thinking Christians," and have become very much interested in the subjects treated of. I wish to know more and more of these precious truths. Though a minister, I have been made to realize often while studying these pages, how true it is that many of us are "ever learning, but never come to a knowledge of the truth." Having received so much light from this pamphlet, I gladly avail myself of your proposition, "Ask and ye shall receive," so please send to me such reading matter as you deem best.

Is ZION'S WATCH TOWER a paper? If so, send me a specimen copy, or subscription price. I must have it.

Yours in hope, ————.

A LITTLE WHILE

"He which testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus."—Rev. xxii. 20.

"Quickly," beloved! I know thine heart is beating
With deep emotions to behold my face,
But for "a little while" wilt thou not spread the tidings
Of the sweet message of my love and grace?

Fear not, beloved! mine eye is ever watching:
Thy tears are numbered in my deep, deep love;
Thy weary sighs, and all thine heart's deep yearnings
Are registered by me in heaven above.

Trust, trust, beloved! I know the world frowns coldly,
But this should only drive thee nearer me.
Earth's broken links make heaven's affection stronger,
The cross will only make the crown more bright for thee.

Look up, beloved! tread firmly on the billows,
Thou canst not sink beneath life's troubled sea.
Look up! then shalt thou learn the needful lesson meekly,
How my own hand hath planned thy path for thee.

Rest, rest, beloved! thine head upon my bosom;
Lean on my arm, and tell thy griefs to me.
My heart is thine in all the full perfection
Of sympathy none else could give to thee.

Weep not, beloved! because thou yet must tarry;
Wilt thou not serve me heart and hand meanwhile?
Some hearts around thee pine in lonely sorrow;
Couldst thou not give one kindly look or tender smile?

Go forth, beloved! life's ministry is earnest,
Crushed hearts throng round thee, in thy path below;
Fond hopes once cherished, now by death are blighted;
Knowest thou not a balm to soothe their woe?

Yes, Yes, beloved! I read thine heart's glad answer;
Yes, thou wilt do this work of love for me.
Only "a little while," and earth's sad scenes of sorrow
Shall change to glory bright—prepared by me.

Then, then, beloved! heaven's songs of joy awaking,
Triumphant "hallelujah" thou shalt raise,
Then shalt thou gaze upon my face, and ever,
"Knowing as known," pour forth thine endless praise.

—*Titbury.*

YOUR HEAVENLY FATHER KNOWETH

"Be not anxious, saying, What shall we eat? or what shall we drink? or, with what shall we be clothed? For after all these things do the Gentiles seek; and your Heavenly Father knoweth that ye have need of all these things."—Matt. 6, 31, 32.

How happy and free from anxious care are the hours of childhood. Perfect trust in parental wisdom and love casts out all fear. In the absence of pride and the worldly and selfish ambitions which develop in later years, childhood makes the best of whatever circumstances it may be placed in, and meets every circumstance with a determination to find some good and some enjoyment in it. How many need to turn back to the simplicity of their earlier years.

Why should we be anxious about anything when our Heavenly Father knoweth our need? To be anxious about our temporal affairs, is to be overcharged; and Jesus warns us, saying, "Be not overcharged with the cares of this life." But while he would not have us anxious or *over*-charged, he would not have us disregard the responsibilities of our maturer years. Our first, principal object in life should be to seek the kingdom of heaven, to seek to make our calling and election sure by following in our Leader's footsteps. This implies the taking of necessary time to search the Scriptures and to digest the instruction given.

In these times, and especially in this country, where business competition pushes all to the extent of their physical strength and the occupation of every hour, it requires considerable determination to draw the line and say to business and the various responsibilities pressing upon us. Thus far shalt thou go and no farther. But having determined the line of duty in childlike faith and simplicity, we may dismiss all anxiety, remembering that our Heavenly Father knoweth our needs. MRS. C. T. R.

IF THE WHOLE BODY WERE AN EYE

1 COR. 12:12-27.

A more apt illustration of the oneness of the true Church [whose names are written in heaven] can not be conceived of, than this which the Scriptures so frequently present—the human body made up of various and dissimilar members, yet unitedly constituting one body and each member dependent largely, upon each other member.

What a loss to the human body is even one member. Though its loss does not cause the destruction of the body, it does impair its usefulness. And so with the body of Christ, the church; each member is necessary, and has a duty to perform toward other members, as well as blessings to receive by its fellowship with them: Hence the Apostle urges that there be "no *schism* in the body"—that is that there be no *sectarian division* of those who are the Lord's body.

The body when complete and perfected, united with its Head and glorified, will be perfect, lacking no member; there will be no sect or division among the members. Only such as are fully under control of the one spirit, of the Head, will be members then. But not so now: Now some of the members are not fully submissive to the Head, and mislead by the blinding delusions of Satan, are separated, and in that proportion deprived of the blessings and privileges of the body, and the body is also deprived of their assistance and influence. And as in the human body, if certain members are absent, or refuse to fit their office, other members will endeavor to compensate to the body for the deficiency, so in the body of Christ, those who realize the necessities of the body should rejoice in the privilege of *over*-work for the benefit of all. There is danger to those members of the body who are failing to fill their office, of their being finally cut off from the body, and others more worthy being appointed in their place. Take heed, let no man take thy crown. (Rev. 3:11). "Every branch in me that beareth not fruit he taketh away." John 15:2.

In the human body the eye, ear, hand, and foot represent the principal *serving* members. These are all needful and should work in harmony, under the control of the one will. The Eye *discerns*, and by it, we mostly judge; yet it frequently benefits by the hand's assistance in deciding of heat and cold, hardness and softness, roughness and smoothness; though the eye has ability to discern those things of itself, it is greatly assisted by the hand.

The hand is very valuable. It can execute what the eye could not do, but what it points out as expedient or necessary, yet without the intelligence and guidance of the eye, how slow would be its work, and how much of it useless.

The ear is useful to the body advising it of the harmony or discord of the immediate present; yet without the assistance of the Eye, how frequently it would mislead and deceive the body; every strange sound would fill it with dread when perhaps a blessing was in it, while every accustomed sound would pass unheeded though danger might be in it.

The foot is an important member of great value in the service of the body. It aids the Eye and Hand and Ear in their service; it carries forward and in a measure "runs" the body. True the body could see and hear without the feet, and it could make progress slowly, but without feet the progress would be much retarded. Yet without the eye to guide, the feet would stumble and get the body entire into confusion and distress.

Thus seen, every member is needful aye necessary to the body, yet perhaps the eye is the greatest *servant*, yet by no means independent of the other members. Without them its service would be of little value. The Eye represents the body; hence, when we address another, we do not look toward and address the hand, foot or ear, but we look to the Eye as the representative of the whole body. In Scripture the Eye is used as the representative of understanding or knowledge; and in all the world it is the symbol of intelligence.

Using these members of the human body and their various degrees of usefulness as servants of the body, as an illustration, the Apostle urges each member of the Body of Christ, which is the Church, to find his true position of usefulness in the body and fill it: that each be not jealous or envious of other members, but endeavor to fill well whatever position he is best qualified for—that there be no schism in the body, but that its various members, each doing the part designed by our Lord and Head, shall thus accomplish His will—the edifying and building up of the body.

Evidence is given to every member of this Body—that *the Body* is being led and taught of God; and though the special *"gifts"* are not bestowed upon every member, they do benefit every member i. e. "a *manifestation* of the spirit is given to every man [member] to profit withal" [thereby], v. 7. The early church was in danger of getting out of the Lord's order—all aspired to be teachers and prophets, etc., hence the Apostle reproves them, saying: "You earnestly desire [covet] the more *eminent gifts*, and yet a more excellent way I point out to you" chap. 12:31—*Diaglott*. Then the more excellent way is described in Chap. 13. This method is, to cultivate deep broad Love for each member and for the Head, and to wait patiently for the Lord to exalt you to some position in which you can best serve the body in love.

We should bear in mind that no one can constitute himself a gifted member any more than by taking thought he can add one cubit to his stature, though he may and should stir up and cultivate the gift that *is in him*. All must remember that the position of "greatest" in the kingdom, either now, or in glory, is of God's and not our appointment. He that would be greatest, let him become the willing loving servant of all the other members; willing to lay down his life for the sheep. Thus let us *seek* and "desire spiritual gifts" for the greater *service* and blessing to the body.

In the true body, God attends to the arrangement of the gifts. He places the various servants, and we note the placement and bow to his wisdom. "God hath SET [placed or appointed] SOME in the church; first Apostles, secondarily Prophets, thirdly Teachers, after that miracles, then gifts of healings, helps, governments, tongues." 1 Cor. 12:28.

Of Apostles, there are but twelve (Paul being God's appointment to Judas' place) the ones specially appointed on and in the foundation. (Rev. 21:14.) The prophets or *expounders* (see definition in Young's An. Concordance) are those who are used of the Lord in bringing forth (from the Scriptures) things new and old to the Church. This seems to be the EYE quality. Luther appears to have represented this eye quality for a short time. Through him as an instrumentality the body *saw* the doctrine of justification by faith. He was the expounder of that doctrine in modern times. An expounder is a *special* teacher, or a teacher of teachers—*a see-er* through whom hidden things may be manifested. Dr. Adam Clark is considered and treated as an EXPOUNDER by the M. E. Body, a prophet, seer, or discerner. Of the prophets of the nominal Church see what is written in Isaiah 29:10-14.

Teachers, as referred to by the Apostle are the instructors, or what might be termed the HANDS of the body who carry the bread and water and feed the flock—the sheep and the lambs. They may be either public or private teachers or instructors of the body and others.

Some of these gifts, such as speaking in unknown tongues,

have measurably passed away because the necessity for them has passed away. The Apostle foretold that these gifts will all pass away in time, for when the church complete is perfected, and when each member shall know even as he is known —perfectly—there will no longer be use for these gifts, as a means for edifying the body.

The *foot* member of the body may not unreasonably represent some who have neither the Eye quality of *discerning* truth, nor the Hand quality of helping cleansing and feeding the church; but who can and DO, bear much of the weight and carry the body forward over obstacles. May not the foot then be the member possessed of money talent which uses it *thus?*

If the entire Body could but recognize its oneness and each use the gift or gifts possessed, remembering that the gifts bestowed are not *for itself*, but for the BODY, how great would be the strength and vigor and present power of the Body.

It is astonishing how many members desire to be EYES, and how few care to be FEET. Some will spend days and years to force eyesight: Determined that they must discover some new truth—some "new light." Many succeed in forcing something, but is it not more likely to be human darkness than divine light obtained in such a manner? If you are an EYE member you will see what is *due* to be seen without forcing, though not without studious care. And what you see will be so clearly seen, as to enable other members of the BODY to test and prove your exposition as harmonious with all other parts of God's Word.

Besides do not those who attempt to exercise some other gift than the one they possess, usually neglect the gift they have and thus deprive the body of their assistance? Thus it was in Paul's day; he "labored," working with his hands, as well as in preaching and expounding the Scriptures. Because the other members were not exercising their gifts, Paul's love for the body and the truth, led him to attempt still greater *service* to make up for the deficiency of others. But who will say that some missed a grand opportunity for the exercise of the FOOT member's office or gift, when Paul *needed* to make tents to support himself. And who will say that the BODY was not injuriously affected to the extent that those members were derelict and unfaithful in the use of their talents? How many valuable suggestions and how many *expositions* of truth that church failed to get, because the member of that office was otherwise *necessarily* engaged, who can know? See Acts 18:3; 1 Thes. 2:8, 9; and 1 Cor. 4:12.

The Apostle shows not only that it is not God's order that every member should be an EYE, but he shows the logical inconsistency of such a thing in the words at the head of this article—"If the whole body were an eye," where would be the other needful qualities? Where would be the *mutual dependence* of one member upon another which, when properly recognized, cements and unifies all the members as *one body*, in which every member is needful and appreciated.

The question arises: How shall we know the different members? We answer, In the same manner that you can decide whether you are right-handed or left-handed viz., by the adaption to the work, by the relative ability to perform any particular service. Thus a teacher must be "*apt* to teach," *i. e.*, have the gift or ability of making the *truth* plain, either in public or private; a "prophet," *i. e.*, a discerner and EXPOUNDER of truth will be manifested by the clearness and force with which he will be enabled to bring forth from the Lord's store-house (the Bible) "things new and old," meat in due season for the household; and a Foot member will know of his talent or gift by the money talent he possesses—the "ability" which God giveth.

In writing to the Romans (Rom. 12:3-8) of these gifts, the same apostle urges them also to remember, that "all members have not the same office," and that therefore having "gifts differing according to the grace that is given unto us," each should fill his own appointment in the church, remembering that these gifts are of God who hath "*set*" [appointed] the various members in the body.

In endeavoring to decide what gifts we possess, the Apostle suggests modesty saying: "I say . . . to every man that is among you, not to think of himself more highly than he ought to think; but to think *soberly*, according as God hath DEALT to every man the measure of faith" [literally, capacity for faithfulness]. Ver. 3.

This sober examination of our *abilities* (which if we are consecrated are all the Lord's) to ascertain how we may be acceptable to the Lord and *best serve* the Body, will affect some who under-value their talents, as well as those who think of themselves more highly than they ought. Some fear that they have no talents useful and needful to the service of the body; and some possessing several talents, use and seek to cultivate the lowest of these rather than the highest.

To such, after showing that our ambition and pursuit should be love, and that if love for the Head and body is cultivated, such seekers will be honored and used because of love and service; the Apostle says, "Ardently pursue Love and be emulous of spiritual gifts—but rather that you may prophesy." 1 Cor. 14:1.

In substance then, the duty and privilege of every member of the body of Christ is, to soberly, and honestly judge of his *abilities;* neither in pride overrating them, nor in false humility underrating them! that he may diligently and faithfully use them, earnestly hoping for his own increased efficiency in the service; not from self-love and vain glory, but from love of the body and of the Head.

These thoughts were suggested by two discouraged ones who wrote that they were fearful of not being members of the body, because, though they could study out and prove by Scriptrue, the truths presented through various writers in the TOWER, they were unable to SEE or discern these truths from the Scriptures themselves, without having them pointed out. Such should conclude that they are not EYE members, but the fact that they are able to discern by the aid of the eye, should be considered a proof that such are fellow members and of the same *body*. Let such remember the Apostle's suggestion: "If the whole body were an eye" where would be its perfection and completeness; and how could the body edify itself in love?

In the early days of the church the *connection* between the various members scattered abroad, was far less complete than now since the printing press and mails make it possible for *all* members to come into intimate communication with fellow members of the same body. Thus while we keep up our intercourse and communion with those members with whom we come *personally* in contact, giving and receiving edification, the whole body, though separated by oceans, is now by God's providence enabled to meet at one table, and feast together upon the rich promises and blessed hopes which our Father's Word supplies; and which, new and old, are *meat* in due season to the entire household. Thus not only do all feed and grow in grace and knowledge and love, but many are encouraged and strengthened also by the extracts from letters from all parts of the world; and each member is bound to each other member in that sympathy, onenesss and love which is part of the spirit of our Head.

In this manner the Lord our head has made it profitable and expedient for every member to fellowship every other member, and to assist in maintaining and perfecting the ONE BODY, because each is dependent on the other in some measure. None can sever the connection and be separated from it, and neglect its opportunities, without serious loss to himself. It has pleased God to edify, and instruct, and upbuild the BODY through the instrumentality of each other, and the one who thinks to draw supplies of grace otherwise, is, whether knowlingly or ignorantly opposing God's arrangement, for God hath "SET" the members in "the body as it hath pleased him," FOR THE EDIFYING of the body of Christ—that thus the Bride may make *herself* ready for the marriage. Rev. 19:7.

But let us take heed: these gifts are not inalienable. By neglect to use them, or by their abuse, they may be lost. If any member fails to use his gift, or using it, fails to use it to the Lord's glory and for the good of the body, but in pride attempts to use it for self-glory, his place can readily be filled by another, by him who places the members, exalting another to his place and taking from him that which he had failed to properly use. Matt. 25:14-30.

"If the whole body were an eye"—"If they were all one member, where were the body?" 1 Cor. 12:17-19.

DEVELOPMENT IN THE MILLENNIUM

Says a brother in a recent letter: "Your views in regard to the *Little Flock* are plain and readily enough understood. I find, however, much difficulty in my researches relative to that other great company of mankind—those who may attain to everlasting life and perfect manhood.

1st. Among this class, what will be the status and mode of development, if any, of those who have died in babyhood?

2nd. How can they be benefited by evil, never having tested evil? How can evil have taught them? If God designed that man should fall into evil that thereby man might be benefited, infants and very young children who die in infancy and childhood would seem to be excluded from this course of schooling.

3d. Again, will they marry and be given in marriage in

this state of perfect manhood and everlasting life? If so, where will the offspring of these perfect men and women find their school of evil and where will there be room for the ever increasing population in the multiplied centuries to come? Increase would not be diminished by death. These and kindred questions perplex me, and I earnestly desire light thereon."

These questions are worthy of consideration and we suggest answers to them through the TOWER, because they may have presented themselves to other minds. We presume our Brother's difficulty is not so much that by his research he cannot find human restitution clearly taught in the Bible, but that he finds it difficult to harmonize what is clearly taught, with surrounding facts and his reasonings therefrom as to the future.

In dealing with such questions, upon which God's revelation contains no direct communication of His plan, it becomes us to tread carefully and to avoid dogmatism. Things revealed belong to us, but things not revealed to God. Our Father tells us the great outlines of his plan, and evidently expects and demands confidence and trust on our part that His wisdom is sufficient for every detail. He declares to us His intention that all in their graves shall "come forth," and he gave us *proof* of His power to do this greatest of all wonders, though he does not explain to us the *process* or method by which being can be restored after dissolution. So also, He declares to us His purpose to restore all things—to save that which was *lost* etc., and leaves a margin of mystery as to the *process* by which it shall all be accomplished.

Hence without attempting to teach it for doctrine, or in any way enforce any particular ideas of *how* these things shall be, we may and do as below, attempt to lay what we know not positively, along side of and in harmony with what we do know. Therefore the answers below must be considered merely as suggestions. We number the answers to correspond with the questions.

First: The manner of the resuscitation in the case of Jairus' daughter (Mark 5:43), may furnish us some idea of the future work which Jesus' miracles illustrated or showed forth. This case and that of Lazarus (John 11:44), indicate that the revived ones will require clothing, nourishment and assistance, and will acquire strength gradually. We infer the same of babes. We may not unreasonably infer that none of the worldly class will be called from their graves, until after the living generations shall have reached a measure of elevation morally and physically, and until the earth shall have begun to "yield her *increase*."

The climate will probably gradually undergo a change also, such as will not only be favorable to man's comfort, but favorable as well to the usefulness of large tracts of country at present almost or quite uninhabitable. How this will be accomplished, we cannot at present say. But of one thing we are satisfied—He who is at the helm and has thus far ordered matters, is abundantly able to furnish mankind a fit and perfect home—an Eden, when the curse is removed.

Of another thing we are satisfied, viz: That what scientists term the "laws of nature" are by no means as regular and fixed as they seemed at one time to imagine. As an illustration of this we note the fact that the telegraph brought word of severe cold and thousands of cattle destroyed in Texas while we at the North were having quite moderate weather. And we have known times in summer when the thermometer rose higher in Pittsburg than in New Orleans. These things in addition to our trust in the Omnipotent, set at rest fears in regard to climate. As regards the helplessness and necessities of infants, we should bear in mind that every infant had a mother, and the mother as well as the babe will awake.

Second: We must not forget that there will be *evil* in the Millennial Age. But instead of being active and in control, it will be under restraints like its prime mover Satan; it will not be totally *blotted out*, until the end of the Millennium.

When we read of "the world to come wherein dwelleth righteousness," we must no more conclude that there is no evil there, than we should deny all righteousness now because this is called "the present evil world." As evil now reigns and rules and opposes good, so then righteousness will reign and rule and oppose all evil. And "He [Christ] must reign till he hath put all enemies [evil and every form of opposition] under his feet." (1 Cor. 15:25).

Mankind is morally and physically impaired, or *evil* now, and the awakening will find them the same, and the object of Jesus in the coming age, is to *help to* life, liberty, and happiness everlasting, those whose *right to release from death* he purchased once for all. "The times [years] of restitution" in which evil will gradually be yielding, will furnish abundant opportunity to all for contrasting evil and imperfection with good and perfection.

When we say that evil will continue during the Millennium, we need to guard the statement by remarking that not *active* evil, not stealing, lying, etc., but evil in the sense of imperfections with possibly unholy and imperfect desires which cannot be gratified because the penalty would be severe, as well as sure. These desires will give place to a proper recognition of holiness and desires in harmony therewith, as the being progresses in *restitution* towards perfection. Those in whom holiness of desire shall not rule by the close of the Millennium, are doomed with Satan as incorrigible and as his messengers, will be destroyed—their second death.

Third:—They that attain to the spiritual condition and have part in the first of chief resurrection, will not marry, as saith the Lord. Matt. 22:30. But your question does not relate to these. If Adam and Eve were twain yet one before evil and the fall, is it not reasonable to suppose that they will be similarly paired when the perfect restitution has taken place?

The command to "be fruitful and multiply" is *limited*—until the earth is "replenished," (literally "*filled*"—Leeser's Trans. of Gen. 1:28.); consequently when the earth has been filled, the multiplying and *fruitfulness* should cease according to God's arrangement. If so, there would be no perfect children of perfect parentage born at a time when there will be no evil wherewith to prove them.

It is probable that the *fruitfulness* will decrease as the race approaches perfection. It is a noticeable fact that an old, dying tree will sometimes put forth more blossoms and attempt more fruit which it is unable to bring to maturity, than when is was in its prime: So with the human family, early maturity and prolific offspring, weak, sickly and dying from the moment of birth, are marks of weakness and imperfection which will soon be reversed as the restitution work begins and the curse is being removed. See Gen. 3:16.

THEORIES, TRUE AND FALSE

In our January issue we criticized the peculiar and contradictory endeavors of an Inconsistent Contemporary Journal to hold on to Scriptural words and phrases, while denying the fact that we were bought with a price, even the precious blood of Christ.

Its reply is not a clear, bold, honest, advocacy of either side of the contradictory arguments which we criticised, but after an attempt at witticism in suggesting that the TOWER endeavors to fall on it, but that the fall of the TOWER would destroy itself, it proceeds to treat the criticism as a personal matter. We dealt not with a man, but with an inconsistent contemporary journal. Nor did we deal with its private affairs, but only with its utterances as a teacher. In this its course is childish. Every public teacher is open to public criticism and expects it. If this contemporary believed that its theory would stand criticism in the light of common sense and Scripture, it should have endeavored to show it. If its theory was manifestly incongruous and unsupportable, and its reasonings contradictory, it should abandon them. It is not manly, not Christ-like, but babyish, to seek to hide the justness of criticism by treating the matter as a personality. It is the *error* that we would overthrow, and not a man. We wrestle not with flesh and blood, but with the darkness of error. It is the *false theory* of our contemporary that we would and do oppose. Truth invites criticism; the Author of truth says, "Come let us reason together." Fairness, candor and reason, are the very life of truth—the spirit of it. Hence, our contemporary has either missed the truth, or the spirit of it, or we think, both.

Our contemporary attempts to draw attention away from its inconsistent statements, by suggesting that it is not very particular, nor very important which view or theory is correct, saying:—

"The truth that 'God was in Christ reconciling (atoning) the world unto himself,' is not dependent on, but superior to every *theory* as to *how* the work is done." And, it asks: "If a theory does not reconcile or save men, why plead for one?"

This is an easy and a popular method of disposing of statements which will not bear investigation. Our subtle adversary, Satan, is ever anxious to delude, and to make use of those once engaged in disseminating truth, and is always anxious to be *let alone*, that he might weave his web of sophistry to ensnare the saints, without interruption, and without having any one point out its snares, Faithfulness to the Master and to the flock, demands that these errors be exposed by those who realize them.

So error of every kind wants to be let alone. The Scribes and Pharisees and devils of Jesus' day, all wanted to be let alone; but Jesus and the Apostles would not let them alone. They exposed them, and declared it to be part of their mission to *bear witness to the truth* and let the light shine which reproved the darkness of error. Every member of the body of Christ should be controlled by the same spirit of opposition to error from love of truth and of those who are made to stumble by the errors.

The term *theory*, as defined by Webster is:—(1st def.) "A doctrine or scheme which terminates in speculation." (2d def.) "An exposition of the general principles of any science: as, the theory of music."

If by the term *theory*, the first definition is meant, we fully agree with the statement of our contemporary. The fact, the doctrine of the atonement, *is superior* to any mere speculation concerning it. But will our contemporary claim that *its theory* as to *how* the work is done, which it constantly endeavors to elaborate and emphasize, and to wrest the Scriptures to prove, is after all merely its "speculation"? Speculation is dangerous work on such important questions, and would be much better let alone. But we apprehend that it regards its theory as of rather more weight than the definition —speculation—would imply.

If the second definition be taken—viz.: "an exposition of the general principles," then the statement that, "God was in Christ (or was working through Christ) reconciling the world unto himself," is not independent of, or superior to the theory. On the contrary it is *a part of the theory*, a part of the "exposition of the general principles" of God's plan—that his purposes are *all* to be wrought out in or through Christ; that He is the Alpha and Omega of it, the agent through whom Jehovah accomplishes all his will. The works of creation, redemption, and reconciliation—restitution, are all accomplished by Jehovah working in or through Christ.

But this is not the whole of the theory, or exposition of God's plan which the inspired Word presents. No, the Lord himself states it; prophets foretell it; types foreshadow it; eye-witnesses confirm it; and inspired Apostles cover every point of objection which reason can bring against it. Since then, the Bible theory is *an exposition* of the general principles of God's plan, and since it requires the entire Bible testimony to complete this exposition or theory, it follows that no fragmentary statement of Scripture, could be, either independent of, or superior to the entire exposition—the Bible. And the mission of the faithful servant of God is to stand as an index finger, helping the household of faith to trace for themselves on the sacred page, the great principles as well as the minor details of that Divine exposition or theory.

The idea that it matters not what we believe, if we only live right, is, alas, too, popular to-day. Yet it is as absurd as to say, It matters not whether the Sun rises to-morrow, if we only have sunlight. It is as impossible to live up to the light, and opportunities, and privileges of our day without a correct understanding of the truth, as to have clear sunlight without the Sun. Truly the time has come when men will not endure *sound* doctrine—the Bible doctrine or theory—and if reproved and rebuked with patience and doctrine, and their theories shown to be absurd and contradictory, they regard the effort as a personal thrust, aimed by ill will.

"If a theory does not reconcile or save men," says our contemporary (assuming that it does not) "why plead for one?" We answer, Because we believe the *true Bible theory* does reconcile. It pleased God by the simple process of preaching the *true theory* of reconciliation through the death of His Son to reconcile and save them which believe. 1 Cor. 1:21. What should be preached but the truth—the true theory revealed in God's Word? What should be believed but the truth—the true theory? What will sanctify *wholly*, but a knowledge of the truth—the true theory? "Sanctify them through thy truth; thy word is truth," was Jesus' prayer.

Our contemporary requests us to answer some questions. Certainly and with pleasure we will answer any questions bearing upon our faith in the teachings of God's Word, remembering and heeding the Apostle's injunction: "Be ready to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." I Pet. 3:15.

It asks, "If he [Jesus] were only a man when he gave *himself* a ransom, how could it be the Lord that bought us?" For an answer we refer it to an article in our last issue—"The Lordship of Christ"—written by J. H. Paton.

Its query, relative to "A corn of wheat," is also answered in our last issue in an article under that caption.

It inquires why we did not refer to and refute its "reference to Acts 20:28 and John 3:16, which show that *God* laid down *his* life for us and purchased us with *his own blood.*"

Ah! now we see what we failed to notice before: It is upon these *two proof texts* that it attempts to hang its *new* theory (*speculation?*) that the atoning blood was not the *blood* or *life* which was given for us by the man Christ Jesus, but *the blood of God!* Well, our dullness of comprehension is our only apology. The idea seems so absurd and far-fetched that it did not occur to us. We failed to get our contemporary's meaning before, but now it speaks plainly—the blood of God. We answer with Paul, "To us there is but *one God—the Father*, of whom are all things . . . and *one Lord*, Jesus Christ, by whom are all things" (1 Cor. 8:6); hence if our contemporary's theory is correct—if as it says, "*God* laid down *his* life for us and purchased us with *his own blood*," then truly we have been much in the dark, for we neither knew that spiritual beings have *blood*, nor did we know that God died ["laid down his life"]. If this be *true light*, we have been kept in ignorance and darkness by giving heed to the teachings of the Apostles, who said that God hath *immortality*, hence could not die; who also said that flesh and *blood* could not inherit the spiritual kingdom, and who plainly declared that Jesus *became a man* that he might redeem men, that we were "reconciled *to God* by the death of *his Son*," who "bought us with his own precious blood." And further, If this theory (speculation?) be correct, all the saints have hitherto been in darkness on this first principle of the doctrine, which our contemporary has *just discovered* (?) at this late hour—the harvest of the age.

But is it possible that these two texts cited by our contemporary can overthrow the numberless statements and types of Scripture which show Jesus as the Lamb slain? Let us examine these *proof texts*. We turn to 1 John 3:16, and all is plain, for since childhood's days we have known that *italicized* words in the Bible indicate that such words are not in the original Greek, but have been supplied by the translators. As in this text the word *God* is in italics, it must be evident to the merest child, that this one of the *mighty* proof texts is harmless so far as overthrowing the remainder of the Scripture is concerned.

We turn now to the other proof-text Acts 20:28 and find it in harmony with all other Scripture—God's theory still stands, harmoniously supported by the united testimony of the Bible. Our contemporary should possess and use a copy of the EMPHATIC DIAGLOTT and it would not fall into such an error as it has here done. Not in this text only, but in several others, the translators of the common version have been careless, and misled by their Trinitarian views, have given an imperfect translation. The Diaglott renders this—"To feed the church of God which he acquired by the blood of *His own*": i. e., His own Son.

Seeing that these are its *proofs* and claimed strong supports, will our inconsistent Contemporary give up a baseless theory? Will it believe that the *man* Christ Jesus gave himself a ransom [corresponding price] for all?" Or will it seek for new props for its theory, and cling to it while time and money and readers continue, and while there are fresh untried Scriptures to be wrested and misapplied? We fear that as in the past its theory will still struggle for existence though every proof-text advanced be taken from under it.

Yes, if answering our contemporary's questions will do good and help discover to it the baselessness of any theory that does not recognize in the death of Jesus, the *ransom*—the corresponding price for the sins of the Adamic race—we will be very truly *glad* to answer all that it may propound. We have no theory which we fear to have overthrown by Scripture. The Bible theory can never contradict or deny itself, nor can any overthrow it.

While we have only love and good will toward all men, we cannot, dare not, from loyalty to our King, fellowship or bid *God speed* to, or in any way encourage or approve, any person or journal which denies that we were "reconciled *to God* by the death of *His Son*," "who gave himself a *corresponding* price [ransom] for all." See 2 John 10, 11.

IT WAS TRUE

In October, 1883, the question was asked through the TOWER; "Are there any other papers than the TOWER which teach, as it does, that Jesus is now present?" And the answer was given: "We know of none other which teaches the *personal presence* of Christ Jesus," etc.

If any reader knows of any journal which *up to and at that date* taught the presence of our Lord, they will confer a favor by sending us a copy of such paper with the article containing such teaching *marked*. We feel sure, that the above answer was correct.

THE CAUSE AND RESULT

We long since pointed out that when men would begin to think critically upon the dogmas of so-called Orthodoxy, they would not only throw away the errors, but the truths as well. As an illustration take the following extract from the sermon of the Rev. R. H. Newton of New York, preached Sunday, Jan. 25th, 1885:

"What an utterly baffling arithmetical puzzle is the conventional dogma of the trinity; what a moral monstrosity is the God of Calvinism; how fiendishly wicked the decrees which predestinate a mass of men to unescapable damnation; how frightfully beyond the dream of insanity is the vision of the orthodox hell; how thoroughly unethical is the ordinary statement of justification by faith. These are the dogmas against which the sharp arrows of a merciless wit are leveled fair and straight. They deserve every blow they receive. As formulas of faith their best service now to mankind, is to gently die, and so leave room for a noble growth of thought around the heart of those old and sacred faiths."

Here, as usual, doctrines unsupported by Scritpture, are spread side by side with those which are so supported, and the bad odor and inconsistency of the false, *attaches* itself to the true, so that the whole becomes nauseous and is rejected together. For instance, the doctrine of the TRINITY is supported by only one text (part of 1 John 5:7, 8) which, as is known by all intelligent teachers, is an interpolation found in no manscript written before the tenth century, and evidently thrust in there, because that doctrine had no Scriptural basis.

"The vision of the orthodox hell" cannot be found in the Bible at all, and is only found in catechisms and hymn-books; and the only statements of the Bible which might be construed as favoring such a theory, are either found in the symbolisms not generally understood, or else are occasioned by the erroneous construction placed upon the Greek words *hades* and *gehenna*, by popular theology—self-styled "Orthodoxy." On the other hand, the doctrine of the atonement by and as a result of the sacrifice of Jesus, in which he "bought us with his own precious blood," is taught either directly, typically, or symbolically by every book in the Bible. And all that could possibly be repulsive in the Bible teaching of *a ransom* for sin, is the result of a failure to apprehend the real penalty of sin and what Jesus gave on our behalf. On these subjects the Scriptures wisely appeal only to believers. The philosophy of the plan, and its wisdom and reasonableness, is not such as will be appreciated by the worldly wise—the reasons as yet are made clear only to the consecrated children of God.

The teacher above quoted, wisely [from *his standpoint*] throws out the doctrine of "*justification by faith.*" Though this like the *atonement* is interwoven with every part of Scripture, it would be absurd to believe in justification by faith if the *ransom* is denied. The two doctrines are really one, because there could be no justification by faith in a ransom if there were no ransom; there could be no righteousness of Christ imputed to us, if our sins could not be and were not imputed to him. We could not bear and be clothed in his righteousness, if he could not bear our sins in his own body on the tree.

The same speaker further said in the same discourse:—

"Let us look at another dogma of the Churches—original sin. This is a very charming subject to consider. Through the eating of the forbidden fruit our first parents became dead in sin and wholly defiled in all the faculties and parts of soul and body. They being the root of all mankind, the guilt of this sin was imputed and that same death in sin conveyed to all their posterity. This all looks like a nightmare dream to us in the light of our day. It lacks any historical ground. The vista of history through which our fathers looked back to an original Adam, who, 6,000 years ago, in his lovely eastern garden, ate an apple which not only disagreed with him so seriously, but continued to disagree fatally with all his innumerable posterity, has forever faded out in a vastly larger and grander vision of the past. We see now quite clearly, that in this traditional vision we were mistaking a poem for a fact. The God whose grandeur SCIENCE REVEALS to us, surely never thus started the human race on its career."

Here the lecturer wanders still futher, and tells us in so many words that he does not believe in the God which the Bible reveals, but in, "*The God whose grandeur* SCIENCE REVEALS TO US."

We will not pause to see or inquire just what grandeur Mr. Newton's new scientific God has; but we cannot forget the wide differences in the teachings of so-called scientists on the subject; some of the *most* advanced claiming that Nature is the *intelligent* God which has been and is by a system of "evolution" and "a survival of the fittest," creating all things.

This teacher tells of a "nightmare dream" of a fall through Adam. Here, too, let us note the cause which turns the clear and emphatic statement of God's Word, repeated over and over by prophets and apostles as well as by Jesus, (Jer. 31:29; Ezek. 18:2; Rom. 5:17-19; Acts 3:21; Mat. 19:11); into "a nightmare dream" in the scientific "light of our day," in the minds of some thinkers whose only dishonesty seems to be in yet calling themselves Christians. Is the cause not found in the expression used above—"dead in sin"? The general teaching of so-called orthodoxy has long been, that the wages of sin is DEATH IN SIN, a theory advanced in support of the doctrine that man's nature is *undying*, hence that when God said to man "Dying thou shalt die," and "The wages of sin is death," he did not mean really extinction of being, or ceasing to live. Their theory of a *never-ending torture* in a place called hell, implied the never-ending existence of the wicked, hence to hold to the doctrine of everlasting torture, the meaning of the word *hades* [grave] must be misrepresented; and not only so, but the original penalty, DEATH—the loss of existence—ceasing to be—was represented to mean, *ceasing to be* GOOD; endless existence in torture, "dead in sin." etc.

Had the truth been held, viz., that man was a perfect being, put into a perfect garden on trial, in order that through his trial and fall not only God's Justice, Love, Power, and Wisdom should be manifested, but that mankind should ultimately be benefitted by the experience gained, and prepared the better to everlastingly choose good and shun evil, and to love and honor his Creator, then this Bible teaching of death (extinction) through one man's sin, and revival or restitution by one man's sacrifice, could not have appeared as "a nightmare dream"—in the light of *truth*. It is the false light which the Church has willingly received and cherished, that now blinds and staggers so many. Their judgment of Scripture is warped by the traditions of men which they have imbibed almost unconsciously, and held so long, because they neglected the *true standard* and tested themselves by their own standards—each deciding on the truth of any matter according to the "Standards" of his own sect, to the neglect of the only true standard of THE CHURCH—the Bible.

Bear well in mind; "think it not strange"; the conclusions now reached by the above-quoted speaker, are but the legitimate fruit of the "traditions of the elders," when brought in contact with the light of to-day—*reason* unqualified by the Divine Revelation. Only in two ways can general infidelity (such as the above) be obviated; either ignorance and bigotry must be cultivated and fostered, or the Bible must be studied in the light of itself, and the traditions of men rejected, totally. The last is the right way, but will not be followed. The former will not succeed, for knowledge is being increased and the masses will not long remain in ignorance; hence losing their bondage to tradition, and being without a true knowledge of the Bible the mass of the nominal Church is hastening into infidelity, under the leading of false teachers who will cling to the name Christian, though they have rejected the doctrines of Christ.

EVOLUTION AND THE BRAIN AGE

An exchange giving a report of a recent lecture on Phrenology, says of it: "He showed how man had first been in a stage of existence in which his animal nature predominated, and the almost purely physical ruled him; then he slowly grew from one state to another until now, when the average man has attained to a condition in which it might be said, he is coming under the rule of the brain. Hence this age may be regarded and designated as the Brain Age. Brain pushes the great enterprises of the day. Brain takes the reigns of government; and the elements of the earth, air and water, are being brought under subjection. Man is putting his hand on all physical forces, and slowly but surely attaining such power over the domain of nature as gives evidence that ultimately he may exclaim, in the language of Alexander Selkirk, 'I am monarch of all I survey.'"

The above is in perfect harmony with the latest discoveries of so-called scientific thought on the subject. Notably, within the past twenty years the theory of Evolution has been making rapid progress among all classes of thinking people, until now it is considered ignorance to think otherwise.

Hence, were it not that we see a necessity for it, we should not trouble to contradict or refute this, more than many other claims, "babblings and oppositions of science, falsely so called." 1 Tim. 6:20.

The danger which we see is this: This suggestion seems to some minds reasonable and consistent, and in this day many seem inclined to reject the Bible, or place it on a level with heathen mythologies. The tendency is first to neglect and ignore its teaching on this subject; secondly, to *claim* a harmony between Scripture and the Evolution theory; and finally, either to so wrest and twist the Scriptures to make them conform to what is termed *scientific knowledge*, and thereby plant and water seeds of error, or else to the discarding of the whole or large portions of the Bible entirely as a parcel of "old wives' fables," as a New York Methodist *minister of the gospel* recently did. Perhaps now he should be known as a minister *against* the gospel; but the words "gospel," "minister," and "Christian," have become very popular, and even those who deny and belittle the Saviour, the ransom for sin which he gave, and the forgiveness of sin which in consequence he offers, would think it *very unkind* for any to say that they are not Christians, but ministers against the gospel of God's Word.

The fact that at first glance a theory *appears "reasonable"* should not lead us hastily to accept it and attempt to twist the Bible into harmony with it. In a thousand ways we have proved the Bible, and know beyond peradventure that it contains a superhuman wisdom which makes its statements unerring. We should remember too, that while scientific research is to be commended, and its suggestions considered, yet its conclusions are by no means infallible. And what wonder that *it has proven its own theories false* a thousand times when we remember that the true scientist is a *student* attempting under many unfavorable circumstances and struggling against almost insurmountable difficulties to learn from the great book of Nature the history of man and his home.

We would not then oppose or hinder scientific investigation, but in hearing the suggestions from these students of the book of nature, let us carefully compare their deductions, which so often have proved in part, or wholly erroneous, with our book of Divine Revelation—the Bible. Let us prove or disprove the suggestions of scientists by "the law and the testimony; if they speak not according to this word, it is because there is no light in them" (Isa. 8:20). An accurate knowledge of the teachings of both books will be harmonious, but until then God's *revelation* must to his children take precedence to and be the standard by which the supposed findings of fallible fellow men shall be judged.

But while holding to this principle, let us see whether there be not some other reasonable solution of the increased knowledge and skill and power of man than the theory of Evolution, that originally developed from a very low order of being man has now reached the Brain Age.

Perhaps after all we shall find that the inventions, conveniences, the general education and wider diffusion and increase of knowledge is not attributable to a greater *brain* capacity, but to more favorable circumstances for its use. That the brain *capacity* to-day is greater than in bygone ages we deny, while we freely admit, that owing to favorable circumstances, the *use of what brain capacity men have* to-day is more general than at any former period, and hence makes a much larger showing.

Let us see: In the study of painting and sculpture do not the students of this "Brain Age" go back to the great masters of the past? Do they not thereby acknowledge a brain power and originality of design as well as a skill in working out their clear designs? Does not the present "Brain Age" draw largely upon the original designs of past ages for its architecture? Do not the orators and logicians of this "Brain Age" study and copy the methods and syllogyisms of Plato, Aristotle, Demosthenese and others of the past? Might not many of the public speakers of to-day well covet the tongue of a Mark Anthony or an Apollos, and much more the wonderful reasoning power of the Apostle Paul?

To go still farther back, while we might well refer to the rhetorical powers of several of the prophets and to the sublime poetic paintings interspersed throughout the Psalms, we refer these "Brain-Age" philosophers to the wisdom and logic no less than the fine moral sensibilities, of Job and his comforters.

And what shall we say of Moses? "Learned in all the *wisdom of the Egyptians*" (Acts 7:22). The laws given through him have been the foundation for the laws of all civilized nations, and are still recognized. And it would be well for this "Brain Age" if the laws were more copied and observed to-day. Such, for instance, as the law of restitution in the Jubilee year. (See Lev. 25:23-41.)

The exhuming of ancient buried cities shows a knowledge of the arts and sciences surprising to some of the philosophers of this so-called "Brain Age." And the ancient methods of embalming and of making elastic glass and Damascus steel are among the achievements of the remote past which the brain of the present age, with all its advantages is unable to comprehend and duplicate.

Going back four thousand years to about Abraham's time, we find in the Great Pyramid of Egypt an object of wonder and amazement to the most learned scientists of to-day, Its construction is in exact accord with the most advanced attainments of this "Brain Age" in the sciences of mathematics and astronomy. It teaches posititively what could only be approximated by the use of modern instruments. So striking and clear are its teachings that some of the foremost astronomers of the world have unhesitatingly pronounced it to be of Divine origin.

And even if our Brain Age Evolutionists should admit that it is of Divine arrangement, and that its wisdom is superhuman, still they must admit that it is of human construction. And the fact that in that remote day any set of men had the *mental capacity* to work out such a Divine arrangement as *very* few men to-day would be capable of doing with a model before them, and with all modern scientific appliances at hand, proves that our "Brain Age" develops more self-conceit than circumstances and facts warrant.

If, then, we have proven that the mental capacity of today is not greater than in past ages, but probably less, how shall we account for the increase of *general* knowledge, modern inventions, etc.? We trust we shall be able to show this *reasonably* and in harmony with Scripture.

The inventions and contrivances which are now proving so convenient and advantageous to mankind, and which the lecturer thought a proof that this is the Brain Age, are really very modern—nearly all within a century; and the most important are those of the last threescore years; among others the application of stream and electricity, in telegraphy, steam railroading, and the application of these principles to mechanics. If, then, these be evidences of increased *brain* power, the Brain Age must be only beginning, and the logical deduction would be that another century would witness every form of miracle as an every-day occurrence; and at the same ratio of increase where will it eventuate?

But let us see: Are all men inventors? How few there are whose inventions are really useful and practical compared with the number who use an invention when put into their hand! Nor do we speak disparagingly of that very useful and highly-esteemed class of public servants, when we say that the smaller number of them are men of great brains, Some of the most brainy men in the world, and the deepest reasoners, are not mechanical inventors. And some inventors are so intellectually sluggish that you wonder how they ever *stumbled* into the discoveries they made. The *great principles* which many men in many years work out and improve upon time and again, were generally discovered by the merest accident, unsought.

From a human standpoint we can account for modern inventions thus: The invention of printing, in A. D. 1440, may be considered the starting point. With the printing of books came records of the thoughts and discoveries of thinkers, which without this invention would never have been known to their successors on life's pathway. With books came a more *general* education, and finally common schools. Schools and colleges do not increase mental *capacity*, but they do make mental exercise more general. As knowledge became more general and books more common, the generation possessing these had a decided advantage over previous generations, not only in that there were now a thousand thinkers to one, but also in that this generation has, through books, the experience of yesterday and the past in addition to their own.

Education and the laudable ambition which accompanies it, enterprise and a desire to achieve distinction and wealth, abetted by the record and descriptions of invention in the daily press, has stimulated and brightened man's *perceptive* qualities, and put each upon the alert to discover, if possible, some simple or useful method or agency for the convenience of society. Hence we suggest that modern inventions, looked at from a purely human standpoint, teaches not an increase of brain capacity, but a *sharpened* PERCEPTION from natural causes.

But now we come to the Scriptures to see what they teach on the subject; for while we believe as suggested above, that invention and the increase of knowledge, etc., among men are the results of *natural* causes, yet we realize that these natural causes are all realized by Jehovah, and are permitted or hindered for a time, by the overruling providence of God, whereby he "worketh all things after the counsel of his own will."

According to God's plan, as revealed in his Word, he purposed to permit sin and misery to misrule and oppress the

world for six thousand years, and then in the seventh millennium to restore all things, and to extirpate, destroy, evil and its consequences by Jesus Christ, whom he hath afore ordained to do this work. Hence, as the six thousand years of the reign of evil began to draw to a close, God has permitted circumstances to favor discoveries, in the study both of his book of revelation and his book of nature, as well as in the preparation of mechanical and chemical appliances useful to the blessing and uplifting of mankind during the Millennial Age. That this was God's plan, approved as the counsel of his will, is clearly indicated by the prophetic statement: "O Daniel, shut up the words and seal the book, even to the time of the end: [then] many shall run to and fro, and *knowledge* [not capacity] shall be increased," "and none of the wicked shall understand," "and there shall be a time of trouble such as never was since there was a nation, even to that same time."

To some it may seem strange that God did not so arrange that the present inventions and blessings should sooner come to man to alleviate the curse. But God's plan has been to give mankind a full appreciation of the curse, that when the blessing shall come upon all, they may have forever decided upon the evil and unprofitableness of sin. Furthermore, God foresaw and has foretold what the world does not yet realize, viz., that God's choicest blessings would lead to and be productive of greater evils if bestowed upon those who are depraved, and whose hearts are not in accord with the righteous laws of the universe. Ultimately it shall be seen, that God's present permission of increased blessings is a practical lesson upon this subject, which may serve as an example of this principle for all eternity—to angels as well as restored man.

How this can be we may suggest: First, So long as mankind is in his present fallen or depraved condition, without stringent laws and penalties and a government strong enough to enforce them, the *selfish propensity* must hold more or less sway over all. And with the varying capacities considered, it is impossible but that the result of the invention of labor-saving machinery must (after the first flurry occasioned by the manufacturing of machines) tend to make the rich richer and the poor poorer. The tendency is toward monopoly and self-aggrandizement, which places the advantage directly in the hands of those whose capacity and natural advantage is most favorable.

Secondly: If it were possible to legislate so as to divide the present and daily increase of wealth evenly among all classes, which is not possible, still without human perfection or a supernatural government to regulate man's affairs, the results would be more injurious than the present condition. If the advantages of labor-saving machinery and all modern appliances were evenly divided, the result would, ere long, be a great decrease of the hours of labor and a great increase of leisure. Idleness is a most injurious thing to fallen beings. Had it not been for the necessity of labor and sweat of face, the deterioration of our race would have been much more rapid than it has been. Idleness is the mother of vice; and mental, moral, and physical degradation would ensue.

Hence the wisdom and goodness of God in withholding these blessings until in his plan it was *due time* for their introduction as a preparation for the reign of blessing. Under the control of the supernatural government of the kingdom of God, not only shall the blessings be equitably divided among men, but then the leisure shall be so ordered and directed by the same supernatural government, that its results shall produce virtue and tend upward toward perfection, moral and physical.

The present increase of inventions and other blessings increasing knowledge, are permitted in this "day of preparation" to come about in so natural a way that men flatter themselves that it is because this is the "Brain Age;" but it will be permitted in great measure to work itself out, in a manner very much to the disappointment no doubt, of these wise philosophers. It is the very increase of these blessings that is already beginning to bring upon the world the time of trouble, which shall be such as never has been since there was a nation.

The prophet Daniel, as quoted above, very properly links together the increase of knowledge and the time of trouble—the knowledge causes the trouble, as shown above, because of the depravity of the race.

The blessing of KNOWLEDGE INCREASED, has not only given the world wonderful labor-saving machinery and conveniences, but it has led also to an increase of medical skill whereby thousands of lives are prolonged, and it has so enlightened mankind that human butchery, War, is becoming less popular, and thus thousands of lives are prolonged to still further multiply the race which is increasing more rapidly today, perhaps, than at any other period of history. Thus, while mankind is multiplying rapidly, the necessities for his labor are not increasing correspondingly, but diminishing. And the "Brain Age" philosophers have a problem before them to provide for the employment and sustenance of so large a class whose services (under present arrangements) can be dispensed with, which ultimately they must admit is beyond their brain capacity.

Selfishness will continue to control the wealthy who hold the power and advantage, and will blind them to common sense as well as to justice, while SELF-PRESERVATION and an increased *knowledge* of their rights, will nerve some men and inflame others, and the result of the BLESSINGS will, for a time, prove to be terrible—a time of trouble such as was not since there was a nation. And this, because man in a depraved condition cannot properly use these blessings unguided. The "time of trouble" shall cease in due time, when he who spake to the raging Sea of Galilee shall likewise with authority command the raging sea of human passion, saying, "Peace be still!" The result shall be the same when this Prince of Peace shall "stand up" in authority—there shall be "a great calm." Then the raging and clashing elements shall recognize the authority of "Jehovah's Anointed," "the glory of the Lord shall be revealed, and all flesh shall see it together," and in him "shall all the families of the earth be blessed."

Then men will see that what they attributed to Evolution, natural development and the smartness of the "Brain Age," was instead, the flashings of Jehovah's lightnings (Psa. 77:18) in "the day of his preparation" for the blessing of mankind, and shall praise him Lord of all, exclaiming, "O the depth of the riches both of the *knowledge* and *wisdom* of God. How unsearchable are his judgments, and his ways past finding out!" But as yet only the saints can see, and only the wise in heavenly wisdom shall understand this, for "the secret of the Lord is with them that fear him." "He will show them his covenant." (Psa. 25:14.) Thanks be to God, that while general knowledge has been increased, he has also ordered that his children need "not be unfruitful in the *knowledge of the Lord*" and in the appreciation of his plans. And by this appreciation of his word and plans we are enabled to discern and withstand the vain philosophy and science, falsely so called, which contradicts the Word of God.

THINK IT NOT STRANGE

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice in as much as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy." 1 Pet. 4:12.

Notwithstanding this exhortation very many of the beloved of the Lord do think it *"strange"* when the fiery trials strike them, doubtless because they do not appreciate the Lord's design. Let us look at it together.

While we understand from Scripture that present evil in general, shall ultimately be over-ruled of God and made to minister good, yet we are far from thinking that "all's for the best," or that every thing which occurs in the world was foreordained of God and brought about by Him. Now we must remember that since the "fall," the Eden paradise with its perfection and blessings suited to the perfect man have been done away, and the sin-cursed race has been condemned to the as yet unfinished and imperfect earth [The garden of Eden was a little spot finished beforehand, in order to provide a perfect trial to the perfect man Adam]. By the time man has been perfectly restored to manhood as represented in Adam, his home, the earth also shall have reached its perfection as represented in Eden. Meanwhile, the turbulence of nature, cyclones, earthquakes, etc., incident to the *unfinished* work, continue, and constitute part of the evil to which the entire race became subject through the sin of their representative Adam, and from which it has been redeemed and will shortly be released by their second representative, Jesus.

But, in all this confusion of nature, Scripture teaches us that one class is under special supervision and to these nothing out of God's order could happen. This is the consecrated class, the members of the Anointed body—Christ. *"We know* that all things work together for good to them that love God, who are the *called according to His purpose."* Rom. 8:28.

As it was with the nation of Israel in type, so it is with the Royal Priesthood, the holy nation of believers now, and so it shall be with the *world* in the coming age. Israel had as

many captivities and famines, etc., probably as other nations, but none of them were by accident; each was a chastisement, and they are so explained in Scripture. So now, many are the scourgings which the spiritual sons of God receive *in order* that they may not be condemned with the world. (1 Cor. 11:32.) And though no chastisement for the time seemeth joyous but grievous, nevertheless God knows and we are learning the peaceable FRUITS of righteousness which this pruning produces in those rightly exercised thereby.

While it should be a cause of sorrow to us, that we need special chastisement to recall us to duty, yet we must remember that it is an evidence that we are still reckoned of God as among his sons, and such chastisements then are evidences of His love and his desire to have us make our calling and election sure, to the grand prize to run for which we consecrated. In view of this, if you receive such chastisements and correction, think it not STRANGE.

But while such trials should not be thought strange the apostle Peter in the above statement evidently meant more than this, as expressed in the words "But rejoice inasmuch as ye are *partakers of Christ's sufferings.*" Christ did not suffer because of disloyalty or failure to keep his covenant. He did not suffer because of spiritual drowsiness and conformity to the world. He did not suffer because of *self*-will leading him to ignore the Father's will and word; nor because of a plan of his own which must needs be dashed to pieces. No, the sufferings of Christ were from no such causes. Hence to the extent that we share His sufferings, it must be not as chastisement for evil, nor in the renouncing of evil, but a suffering *wrongfully—undeservedly.* His was a suffering for *well doing* and for the truth's sake; and to be sharers or partakers of this suffering, on account of which we may *rejoice* and anticipate coming glory, we must take heed to the cause of the suffering. We only deceive ourselves if we count sufferings for sin as part of the sufferings for Christ, and on that account expect the glory to be revealed.

We are well aware that this is "a hard saying", and that many will not let themselves believe it. The terms "sufferings of Christ" and "sacrifice" have long been misused. Many reckon themselves as *sacrificers* with Christ, because they have abandoned some practice which they considered evil, such as profanity, the use of stimulants or jewelry, or extravagant dressing, or dancing, etc. etc. If these things are *wrong*, you never had a right to them, hence it could not be a "sacrifice" with Christ to discontinue anything you believe to be *wrong* in and of itself.

What then were the sufferings of Christ which we may endure that are of the same kind?

The word Christ signifies anointed, and hence those sufferings could not have commenced with Jesus, before his anointing of the spirit after John had immersed him in the water, in emblem of his consecration to death. So too with us; none of us could share in the sufferings of the anointed, unless we had first consecrated and become members of the anointed (ecclesia) company.

The sacrifice and sufferings of Christ Jesus, included every item of mental and physical pain and self-denial experienced as a RESULT *of his consecration,* until it was complete in death. It therefore included the denial of all laudable and proper human ambitions which Jesus as a *perfect* man must have experienced more than imperfect men, as well as the reproach which he bore from his fellow-men for the sake of truth, especially from the teachers of the nominal church of his day. It included also his weariness and exhaustion caused not only by preaching, but through giving off his own vital energy for the good of others in healing the sick, etc.

So too are the sufferings of Christ which we may well rejoice to have shared, when the time comes that "the glory shall be revealed." They start from the hour of consecration, and if faithful, end only in death. With us as with our Head and pattern, the *sacrifice* consists in denying ourselves things which are lawful and proper, in our endeavors to honor God, promote truth and do good in any way to any in need, especially to them of the household of faith. And apparently most of the "body like their 'Head' will spend more of their sacrificed time and substance in supplying spiritual than physical wants of men, though the latter should not be neglected as we "have *opportunity.*"

You were ambitious in the exercise of legitimate business talent, but your consecration demanded time and thought for the careful study of God's word that you might know Him and His will concerning you, and that you might "*communicate*" the same to others. Your business ambition had to be curbed; your time and talent were no longer yours, but consecrated; hence though business was still needful it became secondary, and henceforth your "Father's business" was *first* and your former ambitions restricted to necessity and to the promotion of the "Father's business."

You had taken great pleasure in making home *elegant,* in dressing self and family in *elegance,* and you said it was right because you had gotten the money righteously, and you felt sure that God loved beautiful things, and that His heavenly home and family are *elegant;* but now with time and money and all consecrated, you realize something of the pleasure of sacrificing with Christ by denying yourself such luxuries, and restricting your outlay of the Lord's time and money to the providing of things *needful and decent.*

You were fond of company and passed many a pleasant, social hour in "Music," "Social chat," "Harmless dancing" and "Innocent amusements and games." Now, while *not condemning these innocent recreations* in the world, your covenant of sacrifice with Christ demands that your time, money and influence formerly thus used, except so much as may come within the range of necessities or emergencies, shall be faithfully accounted for to God, your rights and privileges in these things sacrificed, and the time, money, and influence *used* according to your consecration, in God's service.

You used to take a lively interest in "Politics," "The Temperance question," "The Prevention of Cruelty to Animals Association," "The National Peace Congress Society," "The Prison Reform Association," "Labor Unions," etc., etc. Many an hour, many a dollar, and the full weight of your influence, you gave to such objects, and *still,* believe it well spent in an endeavor to do good. But *now* you find that your consecration compels a different course, and these which were *your own* will and plans for doing good must be sacrificed to God's plans; and you must follow the Leader.

As you mark carefully His course, you perceive that he, though in sympathy with every moral reform, used his time and influence wholly in preaching the glad tidings. And as you came more fully to appreciate the Lord's plan, you realized that the moral reforms could and would be carried forward by the kind and benevolent of this world, just as well without you, but could never reach perfection until God's kingdom shall obtain control. *Then* you realized as you had not done at first, the necessity of the work which you should be engaged in: that the preaching of the "good-tidings of good" things coming, was God's method of developing you as well as others for a share in that great and *successful* Moral Reform which shall obtain throughout the world when the rightful King and his Bride are enthroned in glory and power.

You not only used to love to do generously, "giving to everything" and "speaking favorably of all," but you also appreciated highly the good will and favor of all toward you. This showed a good spirit and a broad heart, and none can help admiring such. And such admiration is very sweet always. We may know that the perfect man Jesus would have *enjoyed* doing just so. But under his covenant of sacrifice he must and did deny himself this enjoyment. He must and did rebuke sin, error and hypocrisy and thus *forfeited* (sacrificed) the good opinion and admiration of the nominal Church of his day. Instead of quietly letting the Scribes and Pharisees alone, he must and did sacrifice his inclination for peace in order to *advance the* TRUTH, honor God, and bless the people. So you found it: You could no longer give to everything; by your covenant and sacrifice with Christ, you had *already given* ALL YOU HAD—to God, and now you are merely God's agent or steward and you can give nothing now, without consulting his directions, and ascertaining whether it will go to advance truth or error. You no longer have an option or choice, and of course some who once thought you "wholehearted and generous" will now consider you "narrow-minded."

The same will apply to your treatment of doctrinal matters. Once you carelessly and ignorantly, though benevolently, supposed all denominations of Christians believed alike, and took so many different routes to heaven appointed by God, so that each person might have a choice of *form* of worship, and your friends called you a broad-minded Christian. But after your consecration had led you to a study of God's plans in his Word you perceived your mistake. You had never in the full sense been a Christian before, and now you find that there are many doctrines of all denominations contrary to God's revealed purpose. You thus began to be what the world calls "narrow-minded," and were obliged to oppose certain systems as well as doctrines, and finally with a further search of your Father's plans you found that the systems calling themselves "*Churches*" and laying down rules and doctrines for faith and practice *are* ALL of them mere human arrangements and *their* doctrines self-arranged and self-binding, a mixture of truth and falsehood blinding and confusing both to saint and sinner. When you found that the Church mentioned by Jesus and his apostles was not one of these man-made systems

nor yet all of them together, but that the class who, having consecrated to God, were accepted through the Redeemer and had *their names written in heaven*, then came a fresh trial upon you. Would you or would you not, *sacrifice* your honor and standing and "good name" and "broad-minded" reputation, for the TRUTH?

That was one of the severest of all *your* SUFFERINGS, yet you said with the Master: "Father, glorify thy name"; and as you saw the counterpart of this in the Lord's sacrifice, you heard him say: "It is sufficient that the servant should be as his Lord." It has occurred to you as I forewarned you: When they shall say all manner of evil against you *falsely* [and often ignorantly] for my sake, rejoice and be exceeding glad, for great is your reward in heaven. In your rejoicing now you no longer think "strange" of the fiery trials that encompass you. Hereafter let us more and more rejoice in such sufferings—rejoicing that we are counted WORTHY to suffer for Christ's name.

"THE SAME NIGHT"

We again remind you that Sunday evening, March 29, will this year be the anniversary of the Lord's Supper—"The *same night* on which he was betrayed." (See last issue.) We anticipate a blessed season of *communion* on the part of all the dear members of the Body of Christ then.

So many as can be present at the Allegheny meeting will be warmly welcomed and entertained as best we may be able. Come on the 28th inst. to the TOWER office. Such as will require lodgings please send word beforehand that arrangements may be perfected.

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VIEW FROM THE TOWER

THE PASSOVER SUPPER

As per previous appointment, the Lord's Supper was celebrated on its anniversary on the evening of March 29. From letters and cards received before and since, we judge that the event was very generally celebrated by the deeply-interested of our readers in every quarter, and doubtless by many from whom we have not heard as yet. In some places there were about a dozen, in others two or three, and sometimes one commemorated alone. To all of these, so far as we have learned, it was as with us at Allegheny City, a very precious season.

Here about one hundred met in our usual "upper room" and celebrated and commemorated our ransom, partaking of the emblems of our Redeemer's broken body and shed blood. Eight brethren and sisters from New York, West Virginia and various parts of Pennsylvania were present with us, and preceding the celebration, we had a pleasant social meeting, in which our hearts were refreshed by remembrances of our Father's goodness and care and love. Among other things, it was noted that one of the evidences of our relationship to God, our sonship, was, that he was more and more revealing to us his plans. In this connection, and as a proof of it, the words of Jesus came to mind: "I have not called you servants but friends, for the servant knoweth not what his lord doeth: but I have called you friends for all things that I have heard of my Father, I have made known unto you." John 15:15.

When the hour of 8:30 o'clock arrived, which we judged would most closely correspond with the time at which the Supper was instituted by our Lord, we partook of the emblems: first briefly examining their significance. For the benefit of all we briefly review what we there saw.

We remembered the Master's words concerning the bread: "This is my body [representatively] which is broken for you. This is the bread which came down from heaven, of which a man may eat and not die. Except ye eat the flesh and drink the blood of the Son of Man, ye have no life in you." Looking from the symbolic bread to the body of Jesus, we realized that it was indeed the true bread. It came down from heaven in the sense that his being originated not on earth, but in heaven; in the sense that his being was not begotten of the will of the flesh, but that his was a transferred existence. That he who was rich became poor—became of a lower nature—was made flesh, for the special purpose of suffering death on our behalf, that we through his poverty [he gave "all that he had," even life] might be made rich; that we might have restored to us all those blessings which Adam, our representative once possessed and lost for himself and us.

We considered afresh why it was needful for him to be broken—to be slain for us. We saw that it was because we had no life in us. Death was working in and devouring the whole race. All being of the same condemned race, none could secure his own life, nor was there one who could by any means redeem his brother, or give to God a *ransom* for him—all were condemned and dying. But man's extremity was God's opportunity: he provided the one who, because of the same kind or nature, could give a *ransom* [corresponding price], and who, because not of the condemned Adamic stock [but from heaven], was an acceptable Redeemer. We saw that whereas the race, because of Adam's sin, was cut off from, separated from the trees of life in Eden, and hence could not live, yet now they had presented to them Jesus a bread of life, a gift from heaven, the acceptance of which would restore the life and blessings lost.

We saw that though Jesus was this bread of life, it was needful that he should be broken, sacrificed—die for us, before any of our condemned race could partake of his merits. He being a perfect man, gave himself a corresponding price to cancel the curse of death upon all through the sin of the first representative. Now, all that remains is for each one blighted through Adam to come and *partake* [eat] of those perfections and rights which Jesus secured for us by his sacrifice on our behalf. We eat or appropriate Christ's perfections by faith, *i. e.*, by faith we realize that Jesus was our ransom, and by faith we appropriate to ourselves those merits which, as a perfect man, he possessed, and which he broke or sacrificed for us.

Here we saw the beauty of God's arrangement that though the sacrifice was sufficient for all, none could receive life through it except by accepting and acknowledging the sacrifice won as the Life-giver. Thus seen, not only is an acknowledgment of the ransom an essential to life now, but in the next age also, it will be necessary. Forever it will be true—"Except ye eat of the flesh . . . . ye have no life in you." That the ransom given is the foundation of all blessing must ever be recognized. "No man cometh unto the Father"—no man has "oneness" with him except by the broken body and shed blood of the Lamb of God which taketh away the sin of the world, who "put away sin by the sacrifice of himself."

We looked also at the blood shed for many *for the remission* OF SINS—not for ours [the Church's] only, but also for the sins of the whole world, and we saw in the wine its symbol: "That is my blood of the new covenant, which is shed for many for the remission of sins." Matt. 26:28. We glanced at the three great covenants [see "FOOD," page 148]: we saw how the Law covenant under Moses had failed to prove a real blessing and to give life to the dying race, but how the New Covenant would be superior and would accomplish the blessing [restitution] of all the families of the earth, by reason of the Ransom. Thus we saw that his blood—his sacrificed life or human existence—was the ransom which redeemed all, and made their restitution possible, was most emphatically the Blood of the Covenant—the sealing, the ratifying, which makes the New Covenant operative. We rejoiced in the blood so freely shed which gave us access to the Father, and resolved that we should never be of those who lightly esteem the blood and count "the blood of the covenant" a common (ordinary) thing, and do despite to the spirit of God's favor manifest in that precious sacrifice. (See Heb. 10:16-21 and 26:31.)

Having seen this, in the bread and wine as representative of Jesus, we looked further and saw through the Apostle's words (1 Cor. 10:16, 17) still another significance in the ordinance. He says: "The cup of blessing which we bless, is it not the communion [sharing] of the blood of Christ? The bread which we break, is it not the communion [or sharing in the breaking or sacrifice] of the body of Christ"? His suggestion is: As the Lord blessed and broke and passed the emblems, and thus represented his sacrifice, do not we, while recognizing that, also represent the same thing? namely, that we as members of the body of Christ are consecrated and being broken in sacrifice *with* our head? "For we being many are ONE LOAF and ONE BODY; for we are all partakers of that one loaf."

Regarded thus in its fullness, the eating of the emblems had a two-fold significance—representing to us Jesus' sacrifice which redeemed us, and our sacrifice with him. We saw that it was by reason of our now sharing with Jesus in the sealing

of the New Covenant, that we shall in due time be permitted to share with him in bringing upon the world all the blessed provisions of that New Covenant in the "Times of Restitution of all things." The revival of memory on this subject seemed to strengthen in us all, the resolution to "fill up that which is behind of the afflictions of Christ," that when his glory shall be revealed we may be glad also with exceeding joy. We remembered the two Apostles whose request was to sit in the throne with Jesus, and we recalled Jesus' words in reply: "Are ye *able* to drink of the cup?" We realized our own weakness and the many besetments and allurements of the flesh, the world and the devil, which would conspire to keep us back from sharing the cup of suffering and death symbolized before us in the wine, yet realizing that we could do all things through the strength of our Head we said, Yea, Lord, we will drink it, "we are able" in thy strength; and then we heard from His Word the Lord's answer to each of us, "Ye shall indeed drink of the cup". "My strength is made perfect in weakness." "Whatsoever ye shall ask in my name I will do it."

When we had partaken of the emblems, we sang a hymn, and went to our homes meditating meanwhile upon the scenes of eighteen hundred and fifty-two years ago: The garden, the betrayal, Herod's soldiers, the crown of thorns, the scarlet kingly robe, Pilate's endeavor to secure his release from the chief priests and great religionists of his day, how they hated him without a cause, because he exposed their false theories and hypocrisies; we saw and remembered him on the cross saying, "It is finished," and dying. The eye of faith grasped the situation, and our hearts, while full of grateful love, cried in faith, "It is finished," we are redeemed, our ransom price has been paid. We have life, we feed upon him, we apply and appropriate to ourselves the life and rights which he surrendered on our behalf. Thank God, "The Lord hath laid upon him the iniquity of us all"; he bore [the penalty of] our sins in his own body on the tree. By his stripes has healing come to us. (Isa. 53:5.) We sang in conclusion our thanks to him as our Saviour as well as Lord:

"All hail the power of Jesus' name;
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all."

CHRIST'S DISCIPLE

[Poem, reprint of October, 1882, which please see.]

THE TWO SALVATIONS

A failure to clearly discern the distinction between—first: the sacrifice which Jesus gave for our sins, on account of which we have been granted repentance and remission of sins, and second, the sacrifice we have been called to make with Christ as sharers of his sufferings and to fit us to share his glory, has been the source of much confusion of thought. In consequence, some preach: It is ALL *grace*, we can do nothing; God through Christ does all. These would quote in proof, "By grace are ye saved through faith and that [grace] not [because of any merit] of yourselves—it is the *gift of God*," —"not of works, lest any man should boast." (Eph. 2:9.) Others declare: It is *grace* truly, but unless you *do works* in harmony with it, you never will be saved. It is written, "Present your bodies a living *sacrifice*," and "WORK OUT your own salvation." (Rom. 12:1, and Phil. 2:12.)

The party which mixes work and faith gradually comes to regard *faith* as of little value, and works as all important, and detracts from the value of the sacrifice which Jesus gave, while adding to the importance of the sacrifice of the sinner, or as they term it the sinner's *death to sin*, as the *means* or *cost* of his own salvation.

The party which depends wholly on *faith*, generally inclines to an opposite extreme and ignores the possibility of any fallen being doing works acceptable to God. In their endeavor to show that Jesus fully and amply "paid it all," these frequently assert that the penalty of sin was eternal *torture*, and that Jesus *endured as much* SUFFERING in a few hours in Gethsemane's garden as all mankind would have suffered in an eternity of torture.

Each of these parties is without argument when confronted with the Scriptures of the opposite party, and without denying or disapproving the texts in opposition, each quotes the texts and teaches the view which seems most approved to itself; while the infidel sneers—"Your Bible contradicts itself."

There is a difficulty somewhere—what is it?

It is this: As we saw when examining the doctrines of *Election* and *Free Grace*, both are true, both are supported by Scripture, and the difficulty has been a failure to note the *two ages* to which the two doctrines apply—an election according to favor during the Gospel age, and Free and complete favor to all during the Millennial age. So also the doctrines of Faith and Works—*Belief* as a ground of salvation, and *Sacrifice* as a ground of salvation. Both are true: We must merely rightly divide the word of truth and its beauty and harmony will be manifested. As in the doctrine of Election, the harmony was seen by observing the *two ages*, so with this doctrine, the beauty and force can only be distinguished by recognizing *two* salvations.

Does some one hastily say: I cannot believe that; the Scriptures teach us but *one* salvation? We reply: How do you know? Have you searched the Scriptures with that in view, to see? If you had said the catechism, etc., which I studied when a child, taught that there is but *one* kind of salvation, then we should have agreed with you. Perhaps that is what you meant: at all events we can show clearly that the Bible does teach *two* kinds of salvation and two totally different classes of saved.

First, then: There is a *general* salvation common to *all* the Adamic race. Adam, the representative of the race, through sin *lost* the perfection of manhood with all its privileges; the result being death—extinction—not only for himself but for all springing from him and represented by him —"and so death passed upon all men." Jesus came to seek and to SAVE *that which was* LOST. If his mission was successful it must result sooner or later in the recovery and restoration of *that* which was lost.

Since Adam was not a spiritual but human image of God, he lost not a spiritual existence, but a human existence. He lost not a heavenly home, but an earthly paradise. He did not even lose heavenly promises, for none such were given him. Since we all sustained our loss through Adam, ours like his must have been a loss of human perfection, human existence, human likeness to God, an earthly Paradise, etc.; hence Jesus' mission was to redeem—save—recover—restore "that which *was lost*." He commenced the work, by *ransoming* the race [giving a *"corresponding price"*]; and the Apostle assures us that he will complete the work of saving that which was lost—"When the times of refreshing [making new] shall come from the presence of the Lord; and he shall send Jesus Christ . . . . whom the heavens must receive [retain] until the times of RESTITUTION [or restoration] of all things which God hath spoken, by the mouth of all the holy prophets since the world began." (Acts 3:19-21.)

Thus seen, the *ransom* given by Jesus and the results to be obtained are the exact offset to the sin of Adam and the loss thus sustained.

This *salvation* comes to all men just as freely through Jesus as the *loss* came unsought through Adam. As now death is upon all, so in the restitution, life shall pass upon all, and as a result, all will begin to improve and to come into full perfection of manhood, which condition when reached may be everlastingly theirs on condition of everlasting obedience to God. This then is the *general* salvation—"common salvation" in which all shall share, because Jesus Christ by the grace of God tasted death for *every* man; because "the man Christ Jesus" "gave himself a *ransom* [corresponding price] FOR ALL, to be testified in *due time*." This salvation is the saving of *man* from sin and death to holiness and life; but in no sense changes his *nature;* he will still be *man* and while of the earth earthy, when *saved* or RESTORED, will again be an earthly image of God, and "very good"—the lord of earth restored to his dominion—recovered from his "fall."

Secondly, glance at the *other salvation;* the special one, called in Scripture, "THE salvation," "YOUR salvation," "OUR salvation," "SO GREAT salvation," etc. Like the other, this salvation is also from sin and death, but it *includes* a change

of nature, so that the life enjoyed when *this* salvation is fully accomplished will be not a restoration of human nature, but a transforming to the "DIVINE nature," no longer earthly beings, but heavenly or spritual beings. The Scriptural evidences on which a hope for this special salvation is based are familiar to our readers, and the call to this hope is mentioned as a "high calling," a "heavenly calling," etc.

"This great salvation" must take place first, before the "common salvation" shall be accomplished, for those who experience the "great salvation" are to be God's instrumentalities through whom the "common salvation" shall be bestowed upon all the world of mankind. They without *us* shall not be made *perfect.* (Heb. 11:40.)

These who share in "so great salvation" are but a "little flock" and in it are not many rich or great or noble according to the course of this world, for to this salvation God hath chosen the poor of this world rich in faith, *heirs of the kingdom.* "God hath chosen the foolish things of the world to confound the wise, and God has chosen the weak things of the world to confound the things which are mighty; and base things of the world and things which are despised hath God chosen, yea and things which are naught, to bring to naught things that are." 1 Cor. 1:28.

The Apostle speaks of these two salvations in the same sentence, when he says, "We trust in the living God who is the SAVIOUR OF ALL MEN, *specially of those* that believe." 1 Tim. 4:10.

As these two salvations differ, so do the *conditions* differ. The only conditions for the common salvation are a recognition of Jesus who bought us with his own precious blood and an acceptance of the salvation provided coupled with their best endeavors to abstain from sin. No works must be here added to the work of the Redeemer to *merit* this recovery of that which was lost.

"In our hands no price we bring,
Simply to His cross we cling."

Those who will share in the "great salvation" and be "especially" saved to heavenly conditions, must first share *by faith* in the common salvation. These during the Gospel Age have accepted Jesus and his atoning sacrifice as the ground and substance of *restored rights and privileges as men,* not getting that restoration to perfect manhood actually, as the world will during the Millennium, but accepting it now *by faith* it is to such, a reckoned *perfection;* an imputed *justification, a reckoned recovery* from *all that was* LOST to all that human perfection and blessing which Jesus' ransom [corresponding price] recovered for all. But if such would accept of the "*heavenly* calling," they must do more than thus *believe* and accept. They are believers and are already subjects of this common salvation from death and sin, before they are *called to run* for the heavenly prize.

The Apostle forcibly impresses this when he says: "I beseech *you brethren* [already believers in Jesus as their Saviour, already reckoned restored or justified through faith, hence called brethren] that ye present your bodies a living sacrifice unto God."

This proves that *sacrificing* is not the condition of becoming brethren, for these were brethren but had not *presented* themselves as sacrifices. Thus all who are freed from sin are not only children of God, but are all brethren whether they are of the human nature, justified, or like the Apostle begotten to the divine nature. The earthly and the heavenly when complete and perfect will be all *one family,* as there is one God and Father of all.

Then as though anticipating an objection from these brethren, that they were unworthy to be sacrifices since all sacrifices must be pure and holy else they could not be acceptable to God, the Apostle answers this objection by reminding them of their justification and reckoned purity on account of Jesus' sacrifice, and assures them that being thus justified their sacrifices would be "holy" and "*acceptable* to God" as well as a "reasonable service" for them.

This "service" of "sacrifice" *after* having been justified from sin and death by Jesus' ransom alone, is the condition upon which any shall be "accounted worthy" of the heavenly prize, the great salvation. Only upon the condition of *sacrificing* WITH the Master, sharing in and filling up that sacrifice *for the world,* are any promised a part in that "little flock" which shall share Jesus' resurrection [the *same sort*] because they share his sacrifice.

This is the salvation which can only be obtained *by sacrifice*—by "*working out* YOUR *own salvation*" and the dissimilarity of this, from the salvation which no man can work out for himself, but which was purchased by the precious blood of Jesus, and which must be accepted by all as the *free gift* of God through Jesus Christ our Lord, should be apparent to all critical readers. And when this distinction is recognized all those Scriptures which before seemed contradictory on the subject of salvation by faith and salvation by works, become beautifully harmonious and clear.

But, some may inquire: Do you then claim and teach that those who gain *heaven* and become members of the little flock and share in divine nature and honors will gain them by *their own works* simply? that they will *merit* such high honors? Ah no! Do not misunderstand us thus.

"Grace first contrived the way
To save rebellious *man,*
In every step 'tis still displayed
Throughout God's wondrous plan."

The recovery of *man* from sin and death was God's favor through the sacrifice of his Son. Restitution to his "former estate" was not *merited,* hence was the manifestation of God's grace or favor. So the offering to some of the redeemed race of the infinite "prize" in *exchange* for the human rights and privileges which he himself had just presented to us freely through Jesus, is but a further manifestation of the grace of God. We do not by any works or sacrifices *merit* an exaltation to the divine nature and glory—"*far* above angels and principalities and powers" as joint heirs with Jesus. And not only so, but we never could have dreamed of such an offer being made us! It is simply astounding to us; to many this "EXCEEDING RICHES OF HIS *grace* in his loving kindness toward *us* IN CHRIST JESUS." is wholly inconceivable, and unbelieved. But those who believe the offer and give their little all, [justified—saved through Christ] in *exchange* for a prize so great, can only say:—

"God moves in a mysterious way
His wonders to perform.
* * * *
Deep in unfathomable mines
Of never failing skill,
He treasures up His bright designs,
And works His sovereign will."

This "great salvation" is to be to all eternity the great monument of God's grace by which all his creatures angelic as well as human, shall have indubitable proof that God's grace is boundless and his love and wisdom and power by which he is able to cause all things to work together for good to those who love and serve him are *unfathomable.*

THE FAVOR OF GOD

[Reprint of July, 1884, which please see.]

LIFE AND DEATH

[Reprint of October, 1882, which please see.]

THE *Jewish Chronicle* says: "The prosperous Jews form but a small portion of our brethren. Those who are comfortable and content are comparatively few. These, perhaps, would be loth to leave their assured and luxurious homes to find a new country and a new civilization. But those who are oppressed and unhappy, long for the advantages which reconsolidated nationality would give them. Oppression and persecution has kept our people, as a body, alive and homogeneous. The more the Jew is downtrodden the more he clings to the faith of his fathers and its observances. Liberated, and anxious to compete, socially, with his fellow countrymen, he throws over the restrictions which are deeply respected by those whom he would conciliate by their abandonment, with the simple result of making himself appear contemptible and sycophantic. *It is oppression, and not prosperity, which will lead us back to our proper place in the Holy Land.*"

SATISFIED AND DISSATISFIED

Sunday, January 25, 1885, the Rev. Talmage said in his ermon to his Brooklyn congregation:

"If you want to know how life seems to me now, I answer, It is very bright. I have had dark days, sad days, umultuous days, but there now is not one cloud on my sky. would rather be *here* than anywhere else. My surroundings uit me exactly. Except yours, I have the best family in all he world. My friends are kind and sympathetic; *the world* o me is a most desirable abode. I have nothing against he weather, for if it be cold, I have fuel and stout apparel; nd, if it be hot, I flee to the mountains, and have no indictment to present against anything or anybody."

On the same page with the above report was the following ne of the destitution and dissatisfaction existing in Cincinati as expressed by a Communistic parade carrying a red nd black flag through the prinicpal streets of that city. The eport says:

"One who is on the street at night will find an able-bodied an on almost every square, whose plea for a few cents for a ed or bread is certainly not always that of the professional eggar. Men steal that they may be sent to the workhouse, nd tell of it when arrested with shamefaced exultation. The orkhouse is filled to overflowing, and the prisoners have to leep two in a bed designed for only one. The charities and he charitable are overtaxed. Cases of destitution are brought o light daily till they are monotonous. On Wednesday a Russian Jew tried to let out his life through his wrists, because of his utter despair of longer earning bread for himself nd his wife and babies in a strange land.

"This is the condition which one in every ten of the whole population finds confronting him. The transparencies orne last Saturday night said: 'Work or bread;' 'The many ast, the few feast;' 'The pensioned idleness or pensioned industry;' 'Order and an empty stomach can never be allies;' No mendicants or millionaires;' 'Self-Preservation is the irst law of nature; Revolutions grow with the discontent f the people;' 'Revolt was never belied by the tin cup f the soup-house;' 'Charity covers sins, labor covers the ack;' 'Wealth needs charity, we need labor.'"

Truly the distinction between men, both in talents and omforts, occasioned through the Adamic "fall" and hereditry taint, is very great; and to the lower strata of society t becomes more grievous to bear as intelligence increases. How much the world needs the promised kingdom of God! t is "groaning and travailing in pain," waiting and hoping or a good time to come, though how it will come they cannot clearly see. They vainly hope that love's righteousness hall become universal, and that the question of service and vages and a more uniform distribution of life's blessings will esult.

Some hope that this grand and desirable result may be ttained by the preaching of Christ, and point to the millions f professed Christians; and, in their desire to increase the howing of results even *counting* those whom *they call* "anti-Christ" to swell the numbers. But while all should be glad o concede that all of these systems, both Christian and anti-Christian are exhibiting increasing benevolence, yet at the present rate it would be a long time before Love would hold he sway over selfishness. In fact, today, the satisfied and dissatisfied, the luxurious and the poverty-pinched are seen side by side in greatest contrast in the greatest city of the world (London) under the government which claims to be the most advanced in Love and Righteousness. The dissatisfied are becoming restless and desire revolution, not realizing that its speedy effects would be to make their condition worse, as well as to destroy the peace of the satisfied class.

But not until men have exhausted their efforts to legislate the world into Love, and to revolutionize it into Righteousness; not until it has learned that what is now called Christianizing people is far from the real thing, and that after all its boasted millions of Christians only a comparatively little flock are really such, not until then, we say, when discouraged and sick with its many failures will mankind be prepared to see what God hath wrought.

Then, in despair of establishing a righteous empire whose rule shall be for the blessing of *all*, it will be prepared to receive the true kingdom of God. It will then realize that the kingdoms of earth the Church-State organizations which they have been taught are God's kingdoms, were merely Satan's deceptions to obscure the truth and prevent men from loving or expecting the real kingdom of God promised.

Then it will be realized, that while the so-called Church systems were endeavoring to spread *their* power and dominion over the earth, God was selecting from among men a "little flock" to whom it is his "good pleasure to give the kingdom," even the control of the whole world—to rule it and to bless it with righteous government, and a restitution to original perfection; in which condition when universally attained they shall be *able* to live in love and peace and righteousness. Each shall then be *able* to love God with all his heart, and his neighbor as himself.

It was *predestinated* that such a "little flock" should be selected and the conditions are named—they must all be conformed to the image of Christ Jesus; now in the spirit of their minds, and shortly glorified with him and made fully like him, they shall share his power (Rom. 8:17). Then, at the same time that these shall have been *selected*, the world shall have learned the need of the perfect government which God shall establish through these. It is for this government that the world waits and groans, though as yet it realizes it not; even "the manifestation of the sons of God." (Rom. 8:19.)

And since we know the outcome—the blessings in store for it—we can view with equanimity and calmness the gathering storm sympathizing with the expression of the poet:

"I turn me awe-struck from the sight,
Among the clamoring thousands bruit,
I only know that God is right
And that the children of the light
Shall tread the darkness under-foot.

"I know the pent fire heaves its crust,
That sultry skies the bolt will form
To smite them clear; that Nature must
The balance of her powers adjust,
Though with the earthquake and the storm."

IT REPENTED THE LORD

[Reprinted in issue of September 1, 1896, which please see.]

IS PROTESTANTISM A PROTEST?

The tendency toward a union between Roman Catholics nd Protestants becomes daily more apparent. It is not ong since Bishop Potter, of the Episcopal Church, instituted "Holy Order," after the manner and covenant of the Romsh priesthood. It is not long since the Council of the same lenomination held in Detroit, heard approvingly an essay dvocating the "Auricular Confession," by one of their mempers, and now comes the Rev. Dr. Kellog, a professor in the Presbyterian Seminary of Allegheny, as an advocate of *a sort of* PURGATORY.

All this must be very comforting to their Mother the Church of Rome. That she appreciates it, is evidenced by he following remark clipped from the *Catholic*.

"We entertain no other feeling but that of pity for the nan who rehashes the worn-out calumnies of Protestant igotry and hate, at a time that Protestants and Catholics re being brought closer together, and to a *clearer understanding* of the religious issues that keep them separated."

For some years, we have endeavored to point out that Protestant sects are the daughters of Rome referred to in Rev. 17:5. That Papacy is not only called a harlot (system), but also the MOTHER of *harlots and abominations*. Little did we expect that so soon we would hear Protestant ministers *boast* of this relationship, as in the quotation below from Rev. Mr. Donehoo [Presbyterian] of this city:

"Wince as you will, you must admit that (the Catholic Church) is the *Mother* Church. She possesses an unbroken history extending back to the times of the Apostles. For every fragment of religious truth which we prize we are indebted to her as the depository. If she has no claims to being the true Church, then are we bastards and not sons."

Very true: "*fragment* of truth" and the great mass of error, nearly all came to the daughters through their mother. From her they got the fashion of sprinkling babies and calling it the fulfillment of what the Bible calls *baptizing believers*. From the mother they got their idea of an eternal

hell of woe. She taught them how to *twist* the words *sheol* and *hades* from their plain and obvious meaning to the support of that blasphemous doctrine—eternal torment. From her they learned to confess what it is impossible for them to *understand*, much less believe—the doctrine of Trinity—three persons in one and one person in three. From her, they received the heathen doctrine of human immortality, which not only contradicts the Bible doctrine of death (extinction) as the punishment of sin, and nullifies the offer of immortality to the saints who seek for it (Rom. 2:7), but becomes the basis of their theory of everlasting torture, claiming that because of (immortal) nature man cannot perish, they endeavor thus to make eternal torment seem unreasonable. Yes, from their mother they got all that is bad, not excepting the putting of the decrees of their sects *instead* of the Bible.

One thing only remains as a real ground of protest between the daughters and their mother, and that is the foundation principle of the Gospel of Christ. It was this foundation principle that Luther preached and which was the beginning of the much needed Reformation movement, viz., *Justification by faith*, and not by works. Beyond this first principle the Reformation made little progress.

A realization that Christ Jesus paid the *ransom* once for all, and that our interest in it must be laid hold of by faith in his finished redemption, is the great first principle which the Church of Rome does not recognize: she is noted in Scripture as the one which took away the "continual sacrifice." She substituted the "sacrifice of Mass" for the everlasting or continual sacrifice of Calvary.* Thus she made void the ransom. Her daughters have held fast to the doctrine of justification by faith through acceptance of Jesus' *ransom* until now, though the philosophy of it was never very clearly seen by them. Now, this ground of PROTEST and difference between mother and daughter is being looked upon doubtfully by many, and will shortly be abandoned by the mass of Protestants, as it is already abandoned by some of their more bold and outspoken leaders. Through various subtle sophistries of the Adversary this truth is being gradually undermined, the way being already well prepared by long established and deep-rooted errors, which obscure the force and beauty of the *ransom* as presented in Scripture. When this is gone, Protestantism is gone, for there will then no longer be any ground for *protest* against the "Mother" Church. If Jesus be not the *ransom* price, why pray in his name more than in the name of "Mary" or the "saints"? The result, too, would soon be to substitute works for faith in Christ's atoning work.

Rev. Mr. Donehoo continues:

"It (the Catholic Church) holds up Christ as the Saviour of mankind. It is engaged in Christ's work—feeding the hungry, sheltering the orphan, reclaiming the fallen, providing hospitals for the sick and suffering, asylums for the poor and aged, and reaching a class whom the most zealous Protestant can never influence. Talk about missionaries to labor amongst Romanists! I would as soon think of sending missionaries amongst Methodists and Episcopalians and United Presbyterians and Lutherans for the purpose of converting them into Presbyterians."

Good works, benevolence, kindness, charity are in perfect accord with the principles of Christianity. We should do good unto *all* as we have opportunity, especially to the household of faith. But we protest against such things being considered either the ground for acceptance with God, or the *proof* of possessing the Spirit of Christ.

These are moral and benevolent deeds only, and should be recognized and praised as *such*, and not be counted for more. Many infidels and athiests are kind and benevolent as well. While we praise their good deeds, we must not confound them with Christianity. The necessary foundation for an altar upon which any *works* must be laid, to be acceptable to God, is, Jesus the *ransom*.

The Apostles do not enumerate hospitals and asylums among the "fruits of the Spirit." Neither Jesus nor Paul nor Peter gave their time or attention to founding such institutions, nor did they teach others so to do. There is a still *more important* work to do in preaching the glad tidings—in clothing the naked with the robe of Christ's righteousness, in healing the sick and lame and blinded with the whole truth, and in feeding the hungry with the "true bread."

Let us attend to this work; there are many who, for various reasons, will attend to the other—in fact the world recognizes the necessity for such institutions as asylums, hospitals, etc., and they are literally provided for by the State.

Indeed, it can scarcely be questioned that the underlying motive which in many cases prompts and maintains these "charities" is sectarian pride and selfishness. All recognize the influence of such institutions upon the worldly. All can see the opportunities thus afforded for the spread of sectarian influence, and some can see that, instead of being a tax upon resources, such institutions are frequently sources of revenue when State appropriations and private bequests, etc., are taken into account.

The important work of the present is the *perfecting* of the BODY of Christ. The members of that body, wherever they may be, should be sought out, helped, strengthened, prepared for union with their Head—a preparation which requires the light now shining for its accomplishment. To this let us give all our energy and talent; for this let us sacrifice as Jesus and the Apostles did, realizing that what we have not the time and opportunity of doing for the world now, shall more than be compensated for in the blessed work of the Millennial Age, now dawning.

* The sacrifice of the "Mass" is not generally understood. It is really a *repetition* of the sacrifice of Christ, or purports to be such. See "Tabernacle" pamphlet, page 78.

LORD AND SAVIOUR

"But there were false prophets also among the people, even as shall be false teachers among you, who privily shall bring in *damnable* heresies, even denying the Lord that brought them, and bring upon themselves swift *destruction*. And many shall follow their *pernicious* ways, by reasons of whom the way of truth shall be evil spoken of."—2 Pet. 2: 1,2.

We are asked to examine the above passage critically. First we remark that the words italicised above are all from the one Greek word. Destructive heresies swiftly destroy the teachers as *teachers*, and others follow their destructive ways and bring the true teachings of Scripture into disrepute.

A question arises: Does the Apostle predict that the class referred to will deny the Lordship of Christ, or deny that he "bought" or ransomed them? Those who have the Emphatic Diaglott will notice that its interlineary translation reads thus: "Even the having bought them, Sovereign Lord denying." Thus making prominent the denial of their having been *bought*, as the destructive heresy.

And when we carefully consider the matter, the reasonableness of this view becomes apparent. If these "false teachers" denied the Lordship of Christ, they would not be received at all by the church; hence could have no opportunity of bringing in that as a heresy, for all the church and all pretending, even, to be of the Church of Christ, acknowledge Christ as the Lord and Head of the Church. On the contrary, had any man said, I believe in the *ransom*, but reject the Redeemer as my Lord, such position would be ridiculous. We have never yet known or heard of any one who acknowledged the *ransom* that denied the Lordship of Christ. We have heard of some both in the days of the Apostles, and especially now, who acknowledge Jesus as *Lord*, but deny that he "*bought them*." It is evident, then, that to this last named class only this Scripture is applicable.

And that it is a *destructive* heresy is evident—destructive of the truth, destructive of the faith once delivered to the saints. It makes shipwreck of faith, by removing from it the only sure foundation—redemption and remission of sins through the blood of the cross.

The heresy to which the Apostle alludes was *future* from his day, and though the cross of Christ has ever been a stumbling block which hindered many from coming into the nominal church, yet never until the present time has this destructive and subversive heresy obtained so strong a foothold among professing Christians.

The description suits the methods now employed by teachers of the *no ransom* theory: They "privily" or *privately* bring in the doctrine. They do not *openly* deny the meaning of the words "bought" and "ransom," etc., and openly contradict the Scriptures where these words are used; but while quoting these words they covertly and *privily* seek to leave an impression contrary to their true and undeniable meaning.

Let us see to it that we acknowledge Jesus both as Lord and Saviour, and not as Lord only. He was the Lord or Master of the Disciples when as a perfect man he made consecration of himself and called them to be his disciples or pupils. In view of what he *had* been before he left the glory of the heavenly condition, and in view of his superiority as

a perfect man among imperfect ones, no less than in view of the high exaltation to which he was heir through his sacrificial death, it was proper that his followers, who recognized his true character and believed his claims, should call him Lord and Master, for such indeed he was.

Our Lord was publicly recognized as Saviour when as a babe he was named Jesus. (See Matt. 1:21.) He was publicly recognized of God through John at the time of his baptism, as the Saviour—the Lamb of God which *taketh* away the *sin of the world*. It was by virtue of his putting *away* the sin by the sacrifice of himself that he had the right to exercise to some extent his power as Lord, in casting out devils and reviving the dead and dying. But it was when he had fully completed the sacrifice at Calvary, that the *full* right and authority and Lordship began.

When he was risen from the dead, he no longer said, "I can of mine own self do nothing" (Jno. 5:30; 8:28); but on the contrary he then declared, "All power is given unto me in heaven and in earth." (Matt. 28:18.) The Apostle tells us that full power and authority were bestowed on him at his resurrection. He says, he was declared to be Lord of the living and dead BY a resurrection from the dead. Him hath God raised up to be a prince (Master or Lord) and a Saviour. Rom. 14:8, 9; Acts 5:31; Rom. 1:4.

He was our Saviour or Redeemer first, and having bought, purchased, redeemed, ransomed us from the dominion or control of death, he became rightfully our owner, our Lord, our Master. Let us keep our faith-building on the rock foundation, recognizing him who is Lord of all, as equally Redeemer or Saviour of all—"Our Lord AND Saviour Jesus Christ."

TO HIM THAT OVERCOMETH

"It must needs be that offenses come, but woe to that man by whom the offense cometh."—Matt. 18:7.

It is needful and right that severe trial of faith should test the church whose trial is now closing, that the faithful overcomers may be developed, as well as separated from all others, and that, by their exaltation, the new Millennial age may commence. Nevertheless, as the trials come, they cause us to tremble; and, as some fall in them, it causes pain. Yet our confidence must rest in the All-wise Harvester and in his sickle of truth. We must remember that he can make no mistake as to who shall stand or who fall. Not one whose name is "blotted out" of the book of life (Rev. 3:5) shall stand; and not one whose name remains, shall fall. He forewarned us who should be "able to stand," and that in all, it would be but a "little flock," saying, "Think it not strange concerning the *fiery* trial which is to try you, as though some strange things happened unto you;" "The fire of that day shall try every man's work, of what sort it is."

"A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee" [the body of Christ.] "He shall give his angels [messengers—servants of the church] charge over THEE [or truths to sustain and strengthen thee] and they shall bear thee up in their hands [sustain and help thee], lest thou dash thy foot against a stone." [Lest the feet or last members of the Gospel church should stumble over the Rock of offense over which the nominal mass of both the Jewish and Gospel churches are to stumble.] Psa. 91:7, 11, 12; Isa. 8:14; 1 Co. 1:18.

When the falling is ended, and those who stand are exalted, doubtless it will be true, that some fell whom *we* had expected would "stand," and that some will be found standing "complete in him," whom we had not expected to come off "victors."

THE THIRD DAY

[Reprint of July, 1884, which please see.]

THE MOSAIC ECONOMY

[Reprint of July, 1884, which please see.]

CONSECRATION

[Reprint of October, 1882, which please see.]

WISE AS SERPENTS, AND HARMLESS AS DOVES

"Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves." Matt. 10:16.

Thus spoke our divine Lord when he first commissioned his apostles to preach the gospel. They were going out to save men from death. Their operations would be among all classes and characters. They themselves would be exposed to persecution and death. They would have to meet prejudice and bitter opposition. Unbelief and hardness of heart would hinder them at every step. They had a most important mission to accomplish. It was important that their object should be gained. They must succeed. Christ gave them this general rule by which to govern their conduct, as best calculated to secure the object they had in view. Human nature is much the same in all ages, and the plan of God is mainly the same. This rule is doubtless just as good now as it was eighteen hundred years ago.

Why does our Saviour take the serpent as an example of Wisdom for them to pattern after? There must be some reason for this. He does not want those who go out to catch souls to imitate the serpent except in the matter of its wisdom. But in that respect he does. The habits of the serpent are peculiar, and contain a lesson of instruction. Why does not the Saviour tell his servants to be wise as lions, wolves, or other ferocious beasts? Why select a serpent?

Any one who has given the matter any reflection can readily answer. The serpent does not, in approaching his victim, rush out in a manner to frighten, intimidate, and repulse, like those creatures. His approaches are very cautious, and yet effectual. He glides along in the most careful manner possible, so as not to needlessly alarm, and presents himself in a manner to favorably affect the one whom he is seeking to reach. If necessary, he can wait long and patiently, while the victim runs or flies hither and thither, still holding himself in that position which will most favorably influence. The victim, thus drawn toward him, comes within reach, and is taken. When the serpent strikes home to secure his prey, there is very rarely a failure in accomplishing his object. In all this there seems to be a wisdom peculiar to that creature. When the cat or other destructive animal lies in wait for its prey, it usually conceals itself until it gives the spring which destroys its victim. But the serpent often presents itself fully to view, and, by the attractions which it presents, secures its object.

Our Saviour instructs his followers to imitate the wisdom of the serpent, while they are harmless as doves. They do not catch souls to destroy, but to save. If they desire to accomplish this good object, they should use wisdom. The object is the highest and noblest that can engage the attention of men. Therefore the highest wisdom should be employed to accomplish it.

The human mind is difficult to manage. How necessary that all who try to present God's truth before it, either as

ministers, or distributors of tracts, or in common conversation, should understand their business. It is very easy in ten minutes' conversation to leave impressions upon minds which it will be nearly impossible to efface. Much injury has been done to the cause of truth in the past by individuals in various communities being ever ready to "pitch in," as the common expression has it, and argue and debate, on street corners or in stores, or wherever there was a chance to crowd in the truth, whether people wanted to hear it or not, until people became disgusted, and perhaps their ears could never again be reached. This is not the wisdom of the serpent. It has no resemblance to it.

Neither do such follow the directions of Peter. They may quote a portion of his direction, but they forget or ignore the remainder. "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." The class above referred to rarely wait to give any one a chance to ask them the reason of their hope, but press them upon people against their wishes, and they entirely forget the "meekness and fear." Such only do harm.

This great principle of the Saviour and his apostle should be remembered by all who engage in the distribution of tracts and papers.

A spirit boasting, or glorying over others, because our views of Scripture are more consistent than theirs, will always drive them away. We may use the truth as a club to show our great strength in the argument, but it will not bring men to God. And, as a general rule, unless there be a disposition to listen and consider the truth, and hear what is said, talk concerning it will not accomplish very much.

What we want is a spirit of meekness and Christian love, which, being real and genuine, and heart-felt, will manifest itself to the one listening, and show him that our motive is to do him good, not gain a personal victory over him. When a person can be pursuaded that it is our real motive, it will have its influence.

We must not undertake to force religion or truth down people's throats. Were it possible to succeed in so doing, it would amount to nothing really in the sight of God. He wants the *willing* service alone. When we have that spirit of love spoken of above, it will give us the very disposition spoken of by our Saviour, at the head of this article. For the "wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without wrangling [margin] and without hypocrisy." It is a wisdom that comes from another source which makes men love contention and personal triumph, and leads men to crowd upon people that which they will not hear if they can help it. It is "earthly wisdom," which grows out of selfishness.

—*G. I. Butler.*

"CHRISTIAN CONSCIOUSNESS" VS. THE BIBLE

In the *Independent*, Prof. Francis L. Patton sharply criticizes the statement by Dr. Harris, in the *Andover Review*, that "Christian Consciousness" must be recognized as the final authority in matters of faith and practice. In the course of his article he says:—

"Common consciousness cannot be appealed to as the criterion of religious progress without danger of jeopardizing the Protestant principle that the Bible is the rule of faith. Dr. Harris admits that what he calls the "obsolescent theology" agrees as well with the word of God as it ever did, but affirms that it does not agree with Christian consciousness. Suppose, however, that the Bible should say one thing, and the Christian consciousness should say something else; or suppose that Christian consciousness should undertake to supplement the Bible. What then? It is an old charge against those who have an objective rule of faith that they made the word of God of none effect through their traditions, and that they taught for doctrines the commandments of men. We know how the Roman Catholic Church followed the example of the scribes and Pharisees in this respect. Is there no danger that a party will arise in the Protestant churches, committing the same error? We thing that there is great danger. And when, under the influence of a zeal that lacks both knowledge and discretion, the attempt is made to force upon the consciences of men the yoke of party fanaticism and popular clamor, there is little doubt but that an earnest, but at the same time ignorant, pietism will find great use for the phrase that is under discussion, and *as a phrase*, catchword, appealing to the sympathies of the unthinking, that Christian consciousness may become the 'organ' of what some will call religious progress."

There is little doubt that the state of things outlined by the Professor is imminent, as there is that "Christian consciousness" is superseding the Bible, as a test in matters of religion. We see this "Christian consciousness" manifested in that form of worship which mistakes feeling for faith, whose adherents *know* that they are right, because their hearts tell them so!—*Signs.*

IN A MYSTERIOUS WAY

"No," said the lawyer, "I shan't press your claim against that man; you can get some one else to take the case, or you can withdraw it, just as you please.

"There would probably be some money in it, but it would as you know, come from the sale of the little house the man occupies and calls 'home'; but I don't want to meddle with the matter, anyhow."

"I suppose likely the old fellow begged to be let off?"

"Well—yes, he did."

"And you?"

"I didn't speak a word to him."

"Oh, he did all the talking, did he? What did you do?"

"I believe I shed a few tears; he didn't speak a word to me."

"Well, may I respectfully inquire whom he did address in your hearing?"

"Almighty God. But, not for my benefit, in the least. You see"—the lawyer crossed his right foot over his left knee, and began stroking his lower leg up and down, as if to help state his case concisely—"you see, I found the little house easily enough, and knocked on the outer door, which stood ajar, but nobody heard me; so I stepped into the little hall, and saw through the crack of another door just as cosy a sitting room as there ever was.

"There, on a bed, with her silver head way up high on the pillows, was an old lady. I was on the point of knocking, when she said, as clearly as could be, 'Come, father, now begin; I'm all ready'—and down on his knees by her side went an old, white-haired man, still older than his wife, I should judge; and I couldn't have knocked then. He began to pray; first he reminded God they were still his submissive children, mother and he, and no matter what he saw fit to bring upon them, they shouldn't rebel at his will; of course 'twas going to be very hard for them to go out homeless in their old age, specially with poor mother so sick and helpless, but still they'd seen sadder things than ever that would be. He reminded God, in the next place, how different it might all have been if only one of their boys had been spared them; then his voice kind of broke, and a thin white hand stole from under the coverlet and moved softly over his snowy hair; then he went on to repeat that nothing could be so sharp again as the parting with those three sons—unless mother and he should be separated. But at last he fell to comforting himself with the fact that the dear Lord knew it was through no fault of his own that mother and he were threatened with the loss of their dear little home, which meant beggary and the almshouse, a place they prayed to be delivered from entering if it could be consistent with God's will; and then he fell to quoting a multitude of promises concerning the safety of those who put their trust in the Lord; yes, I should say he begged hard; in fact, it was the most thrilling plea to which I ever listened; and at last he prayed for God's blessing on those who were about to demand justice." The lawyer stroked his lower limb in silence for a moment or two, then continued, more slowly than ever:

"And—I—believe—I'd rather go to the poorhouse myself, tonight, than to stain my heart and hands with the blood of such a prosecution as that."

"You are afraid to defeat the old man's prayer?" queried the client.

"Bless your soul, man, you couldn't defeat it!" said the lawyer. "It doesn't admit of defeat! He left it all subject to the will of God; but he left no doubt as to his wishes in the matter; claimed that we were told to make known our desires unto God, but of all the pleading I ever heard, that beat all. You see, I was taught that kind of thing in my childhood; and why I was sent to hear that prayer, I'm sure I don't know; but I hand the case over."

"I wish," said the client, twisting uneasily, "you hadn't told me about the old fellow's prayer, because I want the money the place would bring; but I was taught the Bible all straight enough when I was a youngster, and I'd hate to run counter to such a harangue as that you tell me about. I wish you hadn't heard a word of it; and another time I wouldn't listen to petitions not intended for my ears."

The lawyer smiled.

"My dear fellow," he said, "you're wrong again; it *was* intended for my ears, and yours, too, and God Almighty intended it. My old mother used to sing about God's moving in a mysterious way, I remember."

"Well, my mother used to sing it too," said the claimant, as he twisted his claim-papers in his fingers. "You can call in the morning, if you like, and tell 'mother and him' the claim has been met."

"In a mysterious way," added the lawyer, smiling.—*Sel.*

THE NEVER-FAILING SPRING

In a place where we once had our home there was a spring, famous in all the country round from the fact that it was never known to fail, or even to vary to any perceptible degree, either in volume or temperature. It bubbled up at the base of a very high mountain, close by the country road side. And there it may be found this day, year in and year out, through summer's parching heat and winter's biting frost, always the same, offering up to every passer-by a precious draft of clear, cold water. Other springs dry up; the water in the brooks sink away in the thirsty sand, and even the river becomes a poor insignificant thing, crawling along in the middle of its wide channel, the very shadow of its former self, but this spring—*the* spring—keeps up its steady flow in defiance of the sun's withering rays and the torrid atmosphere. It seems insensible to climatic changes, and to it all seasons are alike. And this ever-flowing spring is known far and wide in that country. Every school boy knows it well and loves it, too, and so do the laborers in the field. Many knees bow at its brink in the summer time, and hot, sunburnt, toilworn faces are often mirrored in its crystal waters. The people have great faith in this spring. They would as soon expect the mountain to be removed as not to find it giving forth its bounteous stream. And when all other sources fail them, they feel sure that they know of one that will never deny their thirst. And, as we have said, the spring's temperature never changes. It marks the same degree all the year round. For this reason its waters seem intensely cold in summer, and slightly lukewarm in the dead of winter. It does not conform itself to the state of atmosphere. The reason of this we shall explain presently. But what an illustration we have here of constancy—this spring never fails.

So many professing Christians are like those surface springs, that are but the mere drainings of the upper soil. They promise well in certain seasons; they gush and flow in copious streams when the air is full of rain and the ground is soaked with water. It is easy enough to be a spring then. But where are they when the dry time comes, when the sun is high and the ground is baked with heat? Men seek them, and alas! they are not to be found. When springs are needed most they disappear, and where their waters flowed is nothing found but arid sand. It is not so hard to keep up appearances of spiritual strength in times of revival, when "showers of blessings" fall around, but in times of drought, under the scorn of the world, under the burning heat of bitter opposition, of fiery trial, of persecution—how is it with the soul then? Does it remain in its place, giving out as before the gracious influences of a pure and meek and lowly spirit, or does it disappear and fade away in sin and worldliness?

Oh, how good a thing it is to be a constant Christian! A Christian through all times and seasons, in public and private, in all circumstances and conditions of life. Do you not know such souls—sweet-tempered, gentle, gracious souls, always near to God, always with their faces shining with a light from heaven? You always know where to find them—at the foot of the cross—ready to give you, a weary, thirsty seeker, a precious draught from the overflowing chalice of their own faith-filled, loving hearts. But the reason why the temperature of the spring is always the same is *because its sources are deep.* It has its origin far down below the surface of the earth among the very foundations of the mountain itself. It is not fed by the drainage of the surface, but by the ever-living rock-hewn reservoir down in the secret places of the hills. All its constancy and sweetness and purity is owing to the fact that *its sources are deep.* Herein we have the explanation of a mystery in spiritual things. The faith that is firm and changes not to suit the fashion of the times, that soul that is ever full of grace and truth, the character that is Christ-like, conforming not to the ways of the world, *must have its sources deep*—deep down in the bosom of the Rock. It is no wonder that many fail who profess faith in Christ, depending, as they do, upon transitory emotions upon shallow convictions and passing excitements. They cannot endure a spiritual drouth, because they have no depth. They have no real, vital union with the only One who is able to keep them from falling, and to present them "faultless before the presence of his glory with exceeding joy."—*N. Y. Observer.*

WORKS AND REPENTANCE

WHAT are "works meet for repentance?" What are works answerable to amendment of life? "Be renewed in the spirit of your mind." "Put off . . . . the old man, which is corrupt, [and] put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man the truth. . . . . Let him that stole steal no more; but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good. . . . . Let all bitterness and wrath, and anger, and clamor, and evil speaking, be put away from you: . . . . and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:22-32. Here, among other things, it is said, "Let him that stole steal no more." But that is not all. He must give back that which he stole. "When I say unto the wicked, Thou shalt surely die, if he turn from his sin, and do that which is lawful and right; if the wicked restore the pledge, *give again that he had robbed,* walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die." Eze. 33:14, 15. "Then it shall be because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass offering. . . . . And the priest shall make an atonement for him before the Lord, and it shall be forgiven him." Lev. 6:4-7. Such are works which show amendment of life. Such show that the heart has been touched, and wishes to stand right with God and man. Godly sorrow for the wrong turning from the wrong and then, as far as possible, making the wrong right—that is repentance. —*Sel.*

JESUS was made perfect as a *man;* for as such he *was* perfect, else he could not have been our *ransom.* One imperfect being could not *redeem* other imperfect beings. As shown in the typical sacrifices for sin under the law, the sacrifice must be *without blemish.* So, too, with the antitype—the real sin-offering—the Lamb of God, that took away the sin of the world, was *perfect* without a single blemish—"a lamb without spot." (Heb. 2:10.)

GOD gives to his children blessings without measure, but their trials he measures carefully. Every burden which he permits to rest on any of his loved ones is weighed with exactness. It is just enough to do its needful work. No portion of it could be spared.

The pamphlet entitled THE TABERNACLE AND ITS TEACHINGS is now out of print. Many requests for this pamphlet continually coming to hand we have arranged to publish it soon as a number of the TOWER. Thus all may have it and appreciate the beauty and force of those types which God caused Israel to perform year by year continually—for our edification upon whom the ends of the ages are come.

VIEW FROM THE "TOWER"

"Ye can discern the face of the sky and of the earth, but how is it that ye do not discern this time?" Luke 12:56-59.

Glance backward for a little more than eighteen centuries. There stands Jesus with twelve disciples; they are mostly young men, the Master himself being but little over thirty. They have never had an education, and most of them have been ordinary fishermen. But though "unlearned and ignorant men" (Acts 4:13), the disciples had a confidence and power in teaching which marked them among men as peculiar; and wherever they went "they took knowledge of them that they had been with Jesus," for though their Master had "never learned," yet he was scholarly, a man of letters. John 7:15.

But after all, that was an insignificant little band in the eyes of the military governor Pilate, in the eyes of the chief priest, and in the eyes of the Scribes and Pharisees—the Doctors of Divinity—the apostles of legal holiness in that day. The class *chosen* to announce Jesus as the King of the Jews, saying, "The time is fulfilled and the kingdom of God is at hand" (Mark 1:15), was not a prepossessing one, and to the zealous Jew was so unlike what might be expected of their long anticipated Messiah, and so out of harmony with their great religious teachers, that they failed to recognize Jesus as such.

The miracles and teachings of Jesus, and the correspondence of these with the predictions concerning Messiah, made by the Lord's prophets long before, were the only evidence Israel had, that Jesus was the long-expected King. This could be evidence to such only as by careful heed to the "more sure word of prophecy," knew what to expect, and who by humility of mind would be prepared not only to note the prophetic utterances which foretold the rejection and crucifixion of Jesus, but to receive him who came in meekness with the escort of humble fishermen.

Even John the Baptizer, his cousin, who had immersed Jesus, and who saw and bare witness to his anointing by the holy spirit of God was sorely puzzled by the strange course events were taking. He had perhaps supposed that when anointed, Jesus would publicly announce himself with power and authority, and bring honor and dignity to all associated with him; but to the contrary of this, Jesus was going about quietly and not attempting the exercise of marked power as a ruler, while he (John) had been cast into prison. Things progressed so differently from what he had expected that even John's faith in Jesus as the Messiah began to fail, and he sent a message to Jesus, saying: "Art thou he that should come, or [are you also merely a forerunner as I was, and] look we for another," to be the Deliverer, the Messiah to bless Israel and through them all the nations?

Mark carefully the answer of Jesus to John; he in substance recalls to him the *transpiring events*, as in the Scripture at the head of this article; and he expected John to be able to DISCERN THE TIME by the events. He said, "Go and show John again, those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." Matt. 11:3-6.

There was in transpiring events proof that he who was then present, was no less than the Messiah promised. But we should not forget either, that not only were Jesus' miracles performed with a degree of secrecy, but that they were done over a large area of country, and that the majority of the Jews probably never saw one of the healed persons. Nor had they the printing press and its reporters to spread reports of the details of the miracles.

The learned there, might have known from Daniel's prophecy that the time was fulfilled; (Dan. 9:24-27; Mark 1:15,) but for the masses, the evidence was simply, and only, the signs of the times; but these because blinded by the traditions of men, they did not appreciate. In following men the word of God became of none effect, so that the people as well as the leaders were blind. The blind followed the blind; both stumbled; and thus Israel as a nation received not the blessing but only the elect—those who were of the class chosen, "Israelites indeed."

And now what do we see? Messiah is present again; the time is fulfilled for his Second Advent—Jesus a spiritual being, in power, is about to exalt his "body" to his own condition, and to judge, cleanse, heal and bless the world—the House of Jacob and all the families of the earth.

What are the evidences? They have been repeatedly furnished in these columns and are ever increasing. We have shown the testimony of the prophets to be that—The Day of the Lord [the time of Christ's presence] is a day of trouble; that in it the powers of the heavens shall be shaken [earthly governments and authorities removed—Matt. 24:29; Heb. 12:27, 28; Dan. 2:44.] In it, when fully under way, all the tribes of the earth shall mourn because of him who now is assuming the control, and who will shake to pieces every evil system which hinders, binds, oppresses, or blinds the people whom he comes to bless—all of earth's families. Then the great ones shall fear as they look after those things coming upon the earth. They are already in this condition. They see the spirit of liberty working among the masses, and they truly see that it will soon lead them to madness and bring a sanguinary conflict. Again, it is noted in Scripture that in the coming troubles the rich of this world will suffer much; (James 5:1-4) and so it is, today, the aims and threats of the discontented are against the wealthy. We see these things all about us; are they not signs of the times in which we are living?

Look again; see the Jew once more finding a home in the land of promise from which for so long he has been an exile. Note, too, the fact that there is now a beginning of the turning away of his blindness, and he is beginning to recognize Him whom they have pierced and lament therefor. (Zech. 12:10.) Turn now to the apostle James' statement, and note that this rebuilding of Israel is due "after" the selection of the people for his name, the Bride from the Gentiles. (Acts 13:16, 17.) Turn to Paul and note his statement—that *when* the fulness of the Gentiles is come in [the full number selected from the Gentiles to be joint-heirs with Christ—His Bride] then, blindness shall begin to depart from Jacob—Israel after the flesh. Rom. 11:25-32. A letter from the one whom God seems to be raising up as a teacher among the Jews, will be found in another column, and is of deep interest as bearing upon this feature of restitution. What is this, if not an evidence of what the *time periods* of the prophets have already showed us? —that we are living in the harvest of the Christian age, the dawning of the Millennial age; that the selection and trial of "the Church which is His (Christ's) body" is about complete. It proves that the DELIVERER (head and body) is come, and the blessing coming to Israel is but a premonition of the coming blessings upon all nations, of which they are the first-fruits.

Look again, but in another direction. Note the increase of special healing of diseases since 1874. Some are in answer to prayer, some in answer to anointing with oil and prayer, and some without prayer, or oil, or anything. Thus in various ways today, ye see increasingly that the lame walk, the deaf hear, the dumb speak, blind eyes are opened, and the Gospel (good tidings) of a "restitution for the groaning creation, of all things spoken by the mouth of all the holy prophets" (Acts 3:21) is preached.

The healings of our day are as pronounced and as true, as were those at the first advent, except that the dead have not yet been raised from the tomb. Nor is it in any one place, but everywhere, that this power is manifested and this feature of restitution work is beginning. We hear from Sweden, and Germany and Britain, in much the same strain, as from all over this land. Among the remarkable instances coming under our notice recently, is that of a family in Louisville, Ky.,* in which four deaf and dumb persons were perfectly and instantly healed. One of them aged eleven years, had never spoken or heard from birth. The two small towns of Midway and Primrose, Pa., have during the past month been much excited by six remarkable cases of faith cure from various maladies. One old man, Hamilton Smith, Midway, Pa., had been so crippled by rheumatism that he could not stoop down; but was instantly healed, and to a reporter who called to inquire regarding his healing, demonstrated his suppleness by kicking higher than his own height, and the night he was cured he jumped over a fire board fence with ease. He declared that he is stronger than ever, and that he is becoming young again. And in fact this seems true. He is seventy-two years old but in a short time his white hair has commenced to resume its original color; the wrinkles are leaving his face, and his complexion becoming fresh so that he might pass now, for a man of fifty.

We might multiply instances; one of a woman healed after an illness of sixteen years, who is now thirty-seven years old but might readily be mistaken for twenty. She though ignorant of the views presented in the TOWER relative to our being now in the dawn of Millennial Day, expressed herself as

* Mrs. Ann Mack, No. 2700 Lytle St., Louisville.

satisfied that she has entered on the "Resurrection Life," as she calls it.

If these be not evidences of the beginning of Restitution work, what are they? This is the right time for the work of healing; in the time of the first advent, restitution and restitution works, healing, etc., were not due; they were premature and were only performed to manifest forth beforehand, Christ's glory and to illustrate the powers of the world (age) to come, which now is at hand. In his miracles, as in everything else, Jesus dealt with the end of that age as though it had been the gospel age which it only typified; hence the works of the restitution which he and the disciples performed, no less than offering himself then as their King, and Reaper, were but illustrations of the end of the Christian age, his assumption of kingly powers, etc., now fully due, because the "body," the church, is complete, and the time for this blessed SEED of Jehovah (Gal. 3:29) to bless all the families of earth, is at hand.

If all could see that the world's hope is *restitution* to perfection, many more of that class would be prepared to ask the Lord in faith for physical healing and might go on unto the perfection of human nature, instead of into the tomb. Not only is the time at hand when he that believeth need not enter the tomb, but such may go from strength to strength. If men but realized the Scripture teaching better, and did not get the heavenly hope of the Gospel church, the "body of Christ," mixed with the restitution hope of the world, they would be much better prepared to receive the blessing of restitution now within their reach. The basis of restitution simply stated is this: Man became a sinner and in Adam his right and hold upon life was lost. Since then, death has reigned over all. But Jesus was made flesh in order that he by God's favor might redeem all. He paid the full penalty, DEATH, and thus redeemed ALL. (Rom. 5:17-19).

Now, all may return to life and perfection because ransomed by Jesus. This restitution might have taken effect as soon as Jesus died and rose and ascending on high presented the sacrifice on man's behalf. Jesus might have returned at once to restore all things but another work intervened, the selection of the Christian church—"the body" "the Bride" of Christ Jesus, to be his joint-heir in the reign of blessing and work of restitution. Now the work of restitution is fully due, because the selection of the body of Christ from the world is complete, and the work of restitution is beginning while the sifting of the consecrated saints progresses to completion. Men shall be and now may be, released by faith in him who gave the ransom which not only releases from pain and sickness, but ultimately from every degree of death, to perfect life.

So far as our observation goes, the Lord makes use of various characters as agents in these healings, even as Judas was one of the twelve who worked miracles. And some mentioned as remarkable for doing "wonderful works" (Matt. 7:22), will lack the approval of the Master, and some were not reckoned among the followers of Christ (Mark 9:38, 39). Apparently the Lord acknowledges and answers FAITH in this direction by whomsoever exercised, because it is now due time for restitution work of this kind to have a beginning.

As heretofore shown, physical restitution is not the hope set before the "little flock," but on the contrary sacrifice. It is their mission as it was their Leader's whose footsteps they follow, to "lay down" life as human beings, not to take it up. They might be agents of God in blessing others as was Paul Acts 19:12), and yet like him suffer from maladies they were instrumental in curing in others (2 Cor. 12:8, 9). Of the Master it was truly said: "He saved others; himself he cannot save." Had he saved himself, he could not have been our Redeemer. So if we would share his glory, and with him bless and restore the families of earth, we must with him, share in his sacrifice.

But while these, appreciating their covenant, will not *ask* for healing or any earthly blessing, it does not follow that if they asked, God would always, as in Paul's case, refuse them. Thus Jesus said in Gethsemane, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But then how shall the Scriptures be fulfilled, that thus it must be." Matt. 26:53, 54.

If the legions of angels had protected him from the priests and soldiery then where would have been his sacrifice? Therefore he did not *ask*. Likewise those who now tread the same "narrow way" [See "Food," page 134] refuse to *ask* for the same reason—that they may complete their covenant of sacrifice. At times, however, without asking, such have been relieved in such manner as to enable them to accomplish further labor in the Lord's vineyard (Phil. 1:12, 13, 24, 25).

What think you of the signs of our times? How is it that you can discern the fact of the sky, but cannot discern *this* time? Is it not more clearly marked than was the first advent? Are there not more convincing proofs now, than there were then, even in the signs of the times, that we are in the Day of the Lord's presence?

The Lord willing, we purpose hereafter to devote more space to the mention of cases of healing on every hand, that this sign of restitution and hence of the Lord's presence (Acts 3:21) may be duly noted by our readers.

SUNSHINE OVER ALL

"What folly, then," the faithless critic cries,
With sneering lip and wise world-knowing eyes,
"While fort to fort, and post to post repeat
The ceaseless challenge of the war-drum's beat;
And round the green earth, to the church-bells' chime,
The morning drum-roll of the camp keeps time,
To dream of peace amidst a world in arms,
Of swords to plowshares changed by Scriptural charms;
Of nations, drunken with the wine of blood,
Staggering to take the pledge of brotherhood,
Like tipplers answering Father Matthew's call.
* * * * * * * *
Check Bau or Kaiser with the barricade
Of 'Olive leaves,' and resolutions made,
Spike guns with pointed Scripture texts, and hope
To capsize navies with a windy trope;
Still shall the glory and the pomp of war
Along their train the shouting millions draw;
Still dusky labor to the parting brave
His cap shall doff and beauty's kerchief wave,
Still shall the bard to valor tune his song;
Still hero-worship kneel before the strong;
Rosy and sleek, the sable-gowned divine,
O'er his third bottle of suggestive wine,
To plumed and sworded auditors shall prove
Their trade accordant with the law of love;
And Church for State and State for Church shall fight,
And both agree that might alone is right."

Despite the sneers like these, oh, faithful few,
Who dare to hold God's word and witness true,
Whose clear-eyed faith transcends our evil time,
And o'er the present wilderness of crime
Sees the calm future with its robes of green,
Its fleece-flecked mountains, and soft streams between,
Still keep the path which duty bids ye tread,
Though worldly wisdom shake the cautious head;
No truth from heaven descends upon our sphere
Without the greeting of the skeptic's sneer;
Denied and mocked at till its blessings fall
Common as dew and sunshine over all.

—*J. G. Whittier.*

EXTRACTS FROM INTERESTING LETTERS

Ellenton, April 29, 1885.

C. T. RUSSELL, DEAR SIR: I wish to ask a question on a subject that does not appear quite plain to me in the TOWER. I have been a member of the Presbyterian Church for twenty odd years, having joined that Church at my old home, St. Louis, Missouri. I am quite certain that I joined the Church with a sincere desire to become one of Christ's followers, and I fully understood the nature of the vows I took, and experienced great pleasure in reading the Bible with its commentaries; and this for a number of years. I either expected *too much* in this new relation I had placed myself in, or else I had never experienced a change *of heart*, for in spite of my earnest desire after a Christian life and holiness, I was *continually* breaking God's Word in some way or other. This caused me so much trouble that finally I grew cold, and of late years have taken very little interest in religion, thinking that I must long ago have been out of its pale, and might just as well let myself drift along with the masses and take my chance with others. At *no time*, however, has my belief in the fundamental truths of the Bible been lost, nor do I think they ever will be. I simply found I could not live up to its teachings so considered myself out of

the race. When I first read your paper, however, and afterwards "Food for Thinking Christians," I became greatly encouraged and had reason to believe that I might yet have a chance of reaching the class of those enjoying perfect human nature. This is the point, therefore, that I am not clear about from reading in the TOWER. What I wish to ask is, Does "Food for Thinking Christians" teach that persons in my condition have yet an opportunity of being brought back into closer fellowship with the Lord, and finally partake of the *divine* nature and become spiritual new creatures? If so, when will that change take place? And how shall one know whether he belongs to this class [the spiritual] or will only be able to attain to the "perfect *human* nature"? You will confer a great favor upon me by answering these questions.

Yours truly, ————.

IN REPLY

DEAR BROTHER: We are glad to know that the truth in your case has been doing its quickening work. In answer to your question I would say that I judge you to be eligible to the high calling—"the divine nature"; but you can very soon decide that matter for yourself. If you ever gave yourself entirely and unreservedly to the Lord, you may be sure on the strength of the promise, "Him that cometh to me I will in no wise cast out," *you* were accepted of him. And those new desires after and appreciation of heavenly things are an evidence of your adoption and sealing.

Though you became discouraged, and therefore grew cold in your love and service, because of your ignorance of our Lord's bounty and kind consideration for our frailties since covered with our Redeemer's righteousness, He has now sent you such a thrilling message of his wondrous grace as to quicken you into new life, and to remind you of your covenant and of the necessity of fulfilling it, and thus making your calling and election sure.

If you never so consecrated, of course it is your privilege to rise to *human perfection;* but I think from what you say, the former is your case.

I should add, that while *it is possible* for those who have consecrated, to so run as to obtain the great prize; it is of course possible to come short of it, "Let us therefore fear," and so run with care. EDITOR.

Nebraska, April 8th, 1885.

DEAR BRO. RUSSELL: I come to you a new reader of the TOWER. I am not of those who have come out of "Babylon" as have not been "defiled" in that way. The Lord took me out from the world as "a brand from the burning," and has been training me in the way of truth. It has been here a little and there a little. I was free from prejudice to start with, and, with God's help, have kept so. I am always ready to accept of truth and light, no matter by whom it is presented. I saw from the start that I could never join any of the different denominations and remain with them. This work has been going on in me now about five years. I have believed in the return of Christ that length of time.

Some time over two years ago "Food for Thinking Christians" was handed me by a dear old man, whose feelings I respected. So I accepted of it, took it home and laid it away, —counted it as rubbish without giving it a hearing. It went to Jerusalem and back among my other books in the year of 1883. Going and coming I sold and gave away some of my little stock of books, but *somehow* this little no-account affair stuck to me. Well, for over a month now I have been pleading with God for light on the "*Times* of the Fullness of the Gentiles." *What* is to *mark that event?* While looking to the Lord for light on this and kindred subjects, I took up this little work, and—well I give God thanks. His mercy is for all, and endureth forever. After feeding on this for two days, I started to look up my old friend to see if he had anything more for me. I got a year's numbers of the TOWER. I want the whole truth, and pray to the Father of mercies to keep me free from error. Enclosed please find $5. Send me Young's Greek, Hebrew and English Concordance; put me on your list for the TOWER, and the balance in the Lord's treasury. I can use some extra numbers of the TOWER to good advantage.

Perhaps it may interest you to know something of *my plans* for the future. I *have none.* I have closed up my business account with the world, and, as I believe, have made a full surrender to the Master. My only desire is to be led by him, that I might devote the remainder of my time for this age, as well as the age to come, in His service. Yours, hoping to be made ready for his appearing, ————.

Glasgow, Scotland, April 4th, 1885.

DEAR BROTHER RUSSELL: On Sunday night, March 29, at 7 o'clock, the anniversary of the Lord's Supper, the night on which he (Jesus) poured out his soul unto death for the sin of the world, twelve of the WATCH TOWER readers met in my house.

After prayer and singing, together we read articles from the TOWER, when all joined in reading the Scripture proofs, and then partook of the bread and wine according to the Word (1 Cor. 11:23). We were blessed with a sweet communion, and were sorry to separate at 10 o'clock. One brother remarked there were thirteen present, Jesus being in the midst of us, blest us and did us good.

Thank God for the light we receive through the WATCH TOWER. The article on "Two Baptisms," which appeared in the TOWER seems to have taken hold of the readers here.

I baptized four into Christ on April 1st., and others are wishing to be immersed into truth, which will be done. "For as many of you as have been baptized into Christ have put on Christ."—Gal. 3:27.

Plainview, Neb., March 1, 1885.

DEAR BROTHER RUSSELL: For two years I have been a reader of ZION'S WATCH TOWER, and have looked anxiously for it each month. I should like to tell you how providential were the circumstances that first brought the September (1881) number to my notice, but it would be too long a story. I read it carefully and compared it with the Scriptures, and felt in my heart that it was the truth. And although I have been a member of the Baptist Church for twenty-five years, and have tried to do the will of God by his help, doubts would often drive away trust; but the TOWER came as a shining light, and led me to exclaim with Thomas, "My Lord and my God." And it is my daily prayer that He may send abroad his light until all the world shall know and do his will.

Your Brother in Christ, ————.

Independence, Kans.

DEAR BROTHER AND SISTER: I began working with you two years ago, and I am sorry to say I have not been able to send you but 50 cents in money. I am so poor in this world's goods that I can hardly support my family. And yet I shudder when I think of the many hidden pitfalls into which I would have stumbled but for the TOWER. Quite a number with whom I labored have become subscribers of your paper. I do not want you to forget me, and yet, if I am eating food which by right belongs to one more worthy, do not permit me to stand in the way. I am still teaching whenever an opportunity is afforded, but meet with the opposition promised by our Saviour. A few days back I was in a Quaker congregation. When they asked the question, "If Christ died for all, then why are not all saved?" I replied, "Paul says, How can they hear without a preacher," &c. The elder of the church asked what I would do with the heathen. I replied, "It shall be testified unto them in due time."

Your Brother in Christ, ————.

THE WITHERED FIG TREE PUTTING FORTH FRUIT

Matt. 21:19 and 24:32.

We sometime since made mention of the conversion of a Jewish lawyer, Joseph Rabinowitz, of Southern Russia, to faith in Christ Jesus. Fully persuaded of the Messiahship of Jesus he returned to his home in Bessarabia and began to preach "Jesus our Jewish brother the true Messiah," with great success. Shortly after it was rumored that he had been murdered, but the latest accounts contradict this and say that the movement among the Jews is spreading gradually. The following translation of a letter from the Reformer to a gentleman of London will be read with interest. The fig tree cursed to the end of the age not only has leaves of promise but now begins to bear fruit.

KISHENEV, January 2, 1885.

TO JOHN WILKINSON, the esteemed man:

Your valuable letter and your pamphlet, "The Work of the Lord Among Israel," were received. My heart rejoiced when I read them and perceived how great and strong the love of your heart is toward the brethren of the Lord Jesus, the Messiah, according to the flesh, and how precious the salvation of the Israelitish nation is in your eyes.

I prostrate myself before Jehovah, the God of our Lord Jesus, and from the depth of my heart stream forth the words of the Sweet Singer of Israel (Psa. 35,) "Let them be ashamed and brought to confusion together that rejoice at mine hurt. Let them shout for joy and be glad that favor my righteous cause; yea, let them say continually, Let the Lord be magnified, which hath pleasure in the prosperity of his servant." Amen.

Herewith I send you a pamphlet, "The First Fruits of a Fig Tree," which contains my opinions and statements in reference to those children of Israel in Southern Russia who believe in Jesus as the Messiah. These documents have been edited by Professor Franz Delitzsch, of Leipzig. Out of them you will learn to know the origin of our faith in Jesus (our Brother bodily), the Messiah. He is the innermost desire and longing of our hearts. Our English friends and brethren in Jesus, our Saviour, may be convinced by this above-named pamphlet that after the Lord hath made bare his holy arms in the eyes of all the nations, and all the ends of the earth have seen the salvation of our God, that now the time has come when there shall depart and go out from the midst of Israel all unclean persons, and the bearers of the vessels of the Lord shall be cleansed.

True, the salvation of the Lord cannot go out and come into (Joshua 6:1) the world with haste, nor can it walk with rapidity, but now as Jehovah, the Avant-guard and King of the Universe, has passed on before the people of Israel, the God of Israel shall come also as Rear-guard, as gatherer of the outcasts of Israel.

Beloved of the Lord! I herewith write to you that when my feet touched the holy city, *i. e.*, Jerusalem, and I beheld the place where they pierced Him (Jesus), then and there Jehovah enlightened my eyes, so that I understood the Law, the Prophets and Psalms in reference to the plan of salvation, and I tasted somewhat of the sweetness of that mystery which is, to the sorrow of my heart, still unrevealed to the majority of my brethren, the sons of Israel.

From that time on I devoted my time and name to the welfare of my stubburn and unhappy nation to testify unto them with a brazen forehead in the strength of God the gospel of promise, which our fathers had received, viz: that God hath raised this man, Jesus of Nazareth, out of the seed of David as Saviour (Liberator) of Israel.

Through the depth of the riches and wisdom of God, the highest, our Fathers, who were incumbents of the Promise, rebelled against Jesus, so that grace might be bestowed upon the heathen nations, not through any promise, but through grace in the gospel of the Messiah.

Now, after the fullness of the Gentiles hath come in, the time has arrived for us, the sons of Israel, to return to the God of Israel and his King and be his beloved children. We should accept our heritage, the heritage of Jacob, which is without limit, for we are the legitimate heirs, children of Abraham, disciples of Moses, servants of the house of David in eternity. Thus our fullness (*i. e.*, the coming of many Israelites to Christ) will be our riches and the riches of the nations, according to the words of Jehovah by St. Paul, a firstborn of Israel, and at the same time the foremost among the returning heathen.

Among my brethren and in large meetings I earnestly admonish, "Shake thyself from the dust; arise, put on thy beautiful garments, my people; through the son of Joseph, Jesus of Nazareth, hath the Lord done great things with thee, O Israel, that he might also work great things among the nations of the earth, who were blessed in our fathers."

I greatly thank God that I see thousands who cheerfully listen, and I trust in Jehovah, who elected David his servant, and his seed after him, that in due time all these will be living stones built by God himself into a steadfast house and priestly sanctuary, so that acceptably sacrifices may be brought hither to the God of Israel in Jesus, the Messiah. They shall know and accept the truth, which alone can make them free children.

Many and worthy sons of Israel are waiting and long for *the* hour, the hour of grace of our God. I implore you, in the name of our brethren in Russia who seek the salvation, that the friends of our Lord Jesus Christ, wherever they be, may not be silent, but that they give counsel and speak out boldly, until Immanuel be with us also, until Jehovah show us him and his dwelling.

Then all who see us in our land, Russia, will say to us, "They are the blessed seed of the Lord."

These are humble words written from afar off by one who bows before you and seeks a more intimate acquaintance with you, a son of Israel indeed. JOSEPH RABINOWITZ.

OUR HOPE IN CHRIST

Paul had by the teaching of the Holy Spirit a clear conception that the "hope of Israel" as set before them in "Moses, the prophets and psalms, was *"resurrection from the dead,"* and that this hope was fulfilled, its realization made sure, in the resurrection of Christ. (See Acts 23:6; 26:6-8; 26:22-23; 28:20.)

So the light to Israel was *the hope of resurrection.* That hope is not yet realized. Abraham, Isaac, Jacob, Joseph and Joshua still sleep. Their children scattered over the world are still in the dead spiritual condition as a people, typified by *their* bones. Light, therefore, has not yet dawned upon Israel. Whatever views may be held as to the light offered to Israel upon Pentecost, or by Stephen—and which they rejected—a reading of the prophecies (Isa. 42:6; 49:6, and 60:3), with the context, would be convincing that the light there spoken of as to come to Israel (and which Paul evidently refers to) has *not dawned.* Now the question would naturally be, what delays it? I think the answer of the scripture is, *"the waiting for the completion of the resurrection of Christ."* If we transfer to another dispensation the full fulfillment of the prophecies that "Christ is to be a light to lighten the Gentiles," and regard that the work of God now is the gathering of the body that is to share with its living head in resurrection life and power, and that the resurrection of Christ is not complete until the whole body is raised, the Scriptures are in harmony.

The Christ of God is Jesus and the redeemed Church (1 Cor. 12:12; Eph. 5:23, 30, 31; Eph. 1:20-23; 2:21, 22,) With this view Acts xv is in perfect harmony. God is now visiting the Gentiles to gather THE BODY. After the resurrection, Christ will be revealed in GLORY AND LIGHT to Israel, and they shall fall before him as did Thomas, who is a type of Israel—and the veil taken from their hearts, they shall go out as the people through whom God will lighten the Gentiles. It is instructive to compare in this connection Acts 13:46, and Isa. 60:3. Does Paul speak of himself as an Israelite, commanded by this passage to go to the Gentiles, or of Christ as prophesied of as the light of the Gentiles? Perhaps both are included.

Man was created by God to bear rule and have dominion over the earth (Gen. 1:26.) In his sin he lost all. In the promised SEED he is to regain all. Compare Gen. 1:26 with Ps. 8 and Heb. 2:5-10, and Rom. 8:19-24, for connecting links as to Christ our hope, as set forth in the promise of the "SEED." A very interesting study will be found in taking up the Bible as a history of *Satan's war against the seed of the woman.* He brought the first born Cain under the curse and condemnation of God for murder, by his pride. He killed Abel the second born. He corrupted the sons of Seth the third, and brought the race to destruction in the flood, God interposing by grace to save Noah. After Abraham is called out the war is against his family. One after another comes forth in prominence as if the promises would be fulfilled in them, but all fail, until the Son of God incarnate came and stood every test. He wrought righteousness, was without sin; and overcame the power of the devil. His title as the Son of man is intended always to carry us back to Gen. 3 in adoring gratitude to God for His faithfulness to His word and His grace to the sons of Adam (Gal. 4:4-6). By Christ and in his church is the victory gained.

To Abraham, as the man of faith, how applicable is the definition of faith God gives us in Heb. 11:1, "who against hope believed in hope" (Rom. 55:18.) He died at the age of 175. Promised a land he had never seen, he was 75 years old before his feet touched its soil. His first experience in it was a famine—and in leaving it, promised a seed by Sarah, he came near losing her in Egypt. Faith with him, as with all God's called ones, was continually tried. But for God's grace and providence Abraham would many a time have made shipwreck. "Against hope he believed in hope." All of the promises center in the promises of a seed. He is to possess the land through his seed. Two or three times he tries to help God out of seeming difficulties in the literal fulfillment of his word, as do many of his children now. He fell into the line of argument that Sarah was not really to have a child—it was figurative and not literal—and so he tried to raise a figurative child—but, as do all who try to plan and interpret for God, he made a poor figure in his attempt, and his figurative child was cast out. "In Isaac shall thy seed be called." "Sarah shall have a son," was the literal word of God. His hope was in a literal Isaac, and all his efforts for Ishmael hindered instead of helped the thing he hoped for. Yet "against hope he believed in hope," and at the age of one hundred, received Isaac as one born from the dead, Rom. 4:19, 20; Heb. 11:12; and rejoiced in the fulfillment of God's promises—*in faith;* literally, he had seen but a scant realization of them. He never possessed the land, he lived and died in a tent, and owned no part of Canaan except

the place of his burial. God promised him a seed as numerous as the stars, and like the sand of the seashore, in Isaac. When he died, Isaac had been married, and although years elapsed, Rebekah had no children, yet *after the birth of Isaac* we have no intimation that the faith of Abraham ever wavered. The gift of Isaac was the seal to him of everything promised, and looking upon Isaac, he rejoiced in all that was to come. And so the word presents the church as not yet having entered into the realization of her inheritance, but having Christ, knowing that with him God will freely give her all things.

It is difficult to turn away from Isaac in the manifold views of Christ we have presented through him. "He was the first to arise from the dead," in the figure of his birth, and his arising from the altar on Mount Moriah. In him the people, (Israel) were called, by the birth of Jacob—but not until God had first provided him a bride to share the riches and glory bestowed upon him by the Father. So in Christ, Israel are to be blessed, but, not until the Bride takes her place with the heavenly Bridegroom, Rom. 11:25, 26. No part of the blessed Scripture is more calculated to feed the souls of Christ's redeemed and chosen people, and to set more plainly before them Christ *our* hope than Gen. 24, where we have Abraham sending the servant after a bride for Isaac. It is not a public event—the people of the land not seemingly interested, not occupied with its import. The servant goes with the message guided by God to the one whom God has chosen to be the Bride. Caravans of merchantmen, passing from Damascus to Egypt, soldiers of the king of Shinar, on missions of conquest, may have seen Eliezer as he journeyed to Mesopotamia, and may have known his errand, but they had no interest in it and knew nothing of God's purposes. So now the Holy Ghost has come from the Father with a message for the chosen Bride, an invitation from an absent Bridegroom to share his Father's love, his inheritance—*His throne.* Noiseless as the tread of the camels' feet over the sands of the desert he pursues his way, and in every age and in every clime there are waiting Rebekahs, who have circumcised ears, believing hearts, and willing minds, to hear the story of God's dear Son—His dying love, His living power, the distant home, the coming glory, and to gladly say as did Rebekah, "I will go." The world around takes no note of his errand—of his success, occupied with its schemes of wealth and ambition, and of a glory to be built up in Ishmael instead of Isaac. So Ishmael lives, and becomes a great nation, with *twelve princes;* they care not who shall become the bride of Isaac.

What interest to-day has the world at large in Christ, God's dear Son, in the revelation made of Him in the Scriptures as the heavenly Bridegroom. What light have they on the *purpose of this dispensation* as the calling out of a people *for his name?* What sympathy have they in God's revealed plan and purposes, as centering everything in heaven and on earth in the glory of His Son? No more than the world had in Isaac's day in the call of Rebekah. Yet the message shall come with power, and the report be believed by those whom God shall choose. John 14: 17; 6:45.

Rebekah left the home to go to one she had never seen, to go to one of whom she had heard, Rom. 10:16, 17. She had a long journey over the desert under the care of Eliezer. The one hope that lead her forth was Isaac. If doubt suggested the fear that Isaac might reject her, she knew with that rejection everything was lost, every hope perished—for all hope for everything centered in Isaac. As Isaac's chosen bride, all that Isaac had she was to share—she could have no fear for anything while confident in Isaac. So, believing the report concerning Christ, have we brethren, turned away from the world, and accepting the call of God, do we now journey on to meet our Lord? Rebekah had Abraham's words repeated to her by the servant, concerning Isaac, as the foundation of her faith. She had the constant care and companionship of the servant upon her journey, as the earnest of what awaited her when she should meet Isaac, but the purpose for which she was called was not fulfilled until she met Isaac. She did not occupy the position of Isaac's bride until conducted by Isaac himself to that position. So in Eph. 5:27; 1 John 3:2. How *much* we now have—how *little* we now have—must be the thought of every child of God.

After the calling of the bride in this wonderful chapter, we have Israel as an earthly people introduced in the birth and election of Jacob. They inherit the promise made to Abraham and Isaac. Through them God is to reveal Himself a light to the Gentiles. But every promise to them centers as to us in Christ. In contrast to the acceptance of Rebekah in humble faith of the call of God, fulfilling Rom. 9:30, we have Israel from the outset quarreling with grace, and blind as to God's purpose, as in Rom. 9:31, 32. In Jacob the earthly Israel is established, the twelve tribes formed, and covenant with God recognized.

To *this Israel* God reveals Himself, gives them His law, gives them teachers and prophets. They should have been the teachers of the world, the witnesses for Christ. They failed and were set aside, and over and over again this setting aside of the one who had the right of the first-born is acted out in the books of Moses. Ishmael and Isaac, Jacob and Esau, Leah and Rachel, Ephraim and Manasseh, are examples. In their setting aside we are told plainly God has not changed His purposes. They are still His people, it is *still His purpose* to use them as a light to the Gentiles, Rom. 9:15, 26-29.

All of this shadowed forth the relations of—first, the sons of Jacob; second, the world to Joseph. Not until the eleven brothers united in bowing the knee before him, were their eyes opened to know him, and they delivered from their trouble. And through Joseph as the head of the earthly Israel was Egypt fed. Joseph was the joy and hope of three different classes. 1. Of the king upon the throne, who had given him all power. 2. Of his Gentile bride Zipporah, who in grace he had married. 3. Of the children of Israel, his kinsmen according to the flesh. So he shadows forth Christ in His relations to his Father, to the Church, and to Israel. Jacob before Pharaoh shows us the position of Israel among the nations when joined to Christ. "He blessed Pharaoh," Heb. 7:7.

Thus "Christ as our hope" is set before us in the word through Moses. Jesus said, "Moses wrote of me," and truly the one theme of the writings of Moses as we are taught of God, will be found to be Christ. May God give us grace to make Christ the *center* of study, of worship, of service, that all our springs may be found in *Him*—*D. W. Whittle.*

THE WORLD'S HOPE

Notwithstanding the world's seeming indifference to the future, the vast majority believe that there is a future before them. All men instinctively cling to life, and even when dying, to a hope of some existence in the great unknown. Modern as well as ancient philosophers reason from this *universal desire* for life, that man must be an immortal being; overlooking the fact that the same kind of logic would prove that every man is wealthy because there is a *universal desire* for wealth.

While denying that man is by nature such a being as could never cease to be, whose existence even God could not blot out, we have from time to time shown that God has a grand plan for the restitution of the world from death, and that his promise is, that to all who appreciate that gift, and will live in harmony with His righteous will, He will supply life sustaining elements by which they may live forever. We have seen too that He has provided this gift in a certain definite way—through the gift of His son—through the redemption which is in Christ Jesus.

The errors with which Satan has, as with leaven, permeated the faith of Christians, has helped to hinder the world from seeing the symmetry and beauty of God's plan through Christ. The world's hope is, that after all, it will be found that faith in Christ is not essential to salvation, but that there is a general system of evolution by which all go from a human condition to some higher condition, the marks and conditions of progress being, not faith, but morality.

To these the Scriptural account of the fall of the race from perfection is all a mere myth, consequently the *ransom* of the race from the effects of that fall, are equally mythical, and the Scripture promise to the world of a restitution, or return to that condition which existed before the fall, is absurd. Since they think that they did not "fall," they reason that they need no Saviour, and as a result, all those Scriptures which speak of ransom, sacrifice, redemption, of our being bought, etc., are meaningless to them. They place Plato, Socrates, Aristotle, Confucius, and Jesus Christ, all on a common level and in *their definition* of saviour these were alike and together saviours of the world in that they all taught righteousness, and virture, and condemned sin.

Alas poor world! It knows not God, hence it knows not his plan of salvation through Jesus only. It was not in his teachings merely that Jesus was great. His greatness was in that he was able to say, "Thy sins be forgiven thee." It was by virtue of his acceptable sacrifice as a ransom, that he was exalted to be a prince and Saviour and *grant* repentance and remission of sins. This none other could ever do.

Thanks be to God that His gracious plans are so far-reach-

ing that he has made abundant provision for man's willfulness and opposition, by not only redeeming them, but by providing a means by which they shall come to know and appreciate the truth concerning the only name, in order that through faith in His redemption they may live forever as it is written: God "will have all men to be saved [from death—the result of the fall] and [then] come to a *knowledge of the truth.*" 1 Tim. 2:4.

The great expounder of this, the world's hope, Mr. Henry Ward Beecher, in his discourse of Sunday, Feb. 1, '85, asked and answered this important question as follows:

"*Must not a man have faith in Jesus Christ?*

"In regard to that I hold that the right understanding of Jesus Christ is the most powerful persuasion to a religious life. Nevertheless, if by any way a man has gone up; if he has found in himself the kingdom of heaven without knowing Jesus Christ, he will be saved. If you believe the old scheme of theology that men fell in Adam, that there was a council somewhere up in heaven and that a few were foreordained to be saved and that all the rest were to be damned, then you have not any room to believe anything I am telling you and my preaching is idle."

And yet Mr. Beecher calls himself a Christian and men call him reverend. Surely this is sailing under false colors. He speaks of "*a right* understanding of Jesus Christ," by which we understand him to mean an understanding such as he has; and since his understanding is the opposite of that of Jesus and the Apostles, we conclude that Mr. Beecher must be a new apostle of "another gospel," to which Paul refers (Gal. 1:6-9). Peter very clearly answers Mr. B. He says of Jesus: "This is the stone which was set at nought of you builders, which is become the head of the corner. *Neither is there salvation* in any other; for there is *no other* name under heaven given among men whereby we must be saved." Acts 4:12. This apostle of the new gospel not only contradicts Peter, but places himself squarely at issue with Paul and what he calls "the old scheme of theology, that men *fell* in Adam." The old scheme is stated by Paul in Rom. 5:15, 17, 18, 19, 8 to 10, and makes necessary the *ransom-sacrifice* of Jesus, to which the new gospel and its apostles object. The same is true of Jesus' statement of the "old scheme of theology":—he declared: "The Son of man is come to *save* that which WAS LOST." Matt. 18:11.

Of those who are building their faith on the foundation of the Apostles—Jesus Christ himself being the chief corner stone, Mr. Beecher well says: "*You* have not any room to believe anything I am telling you, and my preaching is idle." This is well stated, and is just what we have been trying to show. Those who are building on the true foundation laid in the Bible, should speedily be convinced that all theories thus contrary to it are "idle," useless, profitless; and to those not *filled* with the truth, and who have a little room for it, this insidious form of infidelity may prove very hurtful. The more they look at it, and "wonder what he will say next," the greater the danger. Only one course is safe—when we have *proved* any theory, and find it contrary to our tried standard —[The Bible]—drop it and leave it finally. To handle such things is like handling *poison;* it is liable to be *absorbed* into the system unconsciously. We are all by reason of our fallen condition more susceptible to error than to truth; besides, evil is many sided, presenting itself in a hundred delusive guises, but truth is but one. Error always presents itself as truth, and its messengers as the messengers of light. (7 Cor. 11: 13-15). Hence it becomes us to test or prove such as come in our way and claim our attention.

Nor should we be always sipping and tasting of poisons so as to have no time to feed upon the truth, or a vitiated palate which cannot appreciate truth, for we have at hand a speedy and infallible test—the Word of God. Any system or theory which *rejects* or *ignores* the teachings of Jesus and the Apostles is not of God—hence of darkness, and leads to darkness. Any system which uses Scripture passages simply as texts, and ignores the teaching of the passage in its connections, is evidently a trap and a snare, and out of harmony with our standard. Any system which uses one passage of Scripture which suits it, and contradicts another passage merely because it does not suit its theory; or, which uses one text of Scripture as an offset or contradiction of another, is manifestly erroneous. Any system which attempts to use Scripture words or phrases but to deny or ignore or wrest their true meaning, is undoubtedly most deceptive and blinding error. Each of these methods would manifestly be "handling the Word of God *deceitfully*" to make it prove their theory. instead of handling it honestly to prove to them God's theory.

All such, when *proved* false by our only standard, should be dropped at once. We cannot trust to our reasoning powers and stop to parley with error, for unless fully armed with a full, clear and comprehensive knowledge of the plan of God, many of Satan's misleading theories might seem at least possible. Even the Master would do no more than show that Satan's arguments were *contrary* to the teachings of Scripture by *quoting* Scripture in reply: "It is written," etc.

By following this method, how many would find that much of the preaching, though not as injurious as Mr. Beecher's, is nevertheless "idle," and a waste of time on the part of those who attend. If governed by this rule, how many would find, as Mr. B. suggests, that they have really "no room to believe" what they hear? Judged by this scriptural test, how many theories which consume precious time, as well as confuse and perplex the mind, would be rejected as "idle"?*

Let us always remember, however, that we are not to decide what is truth and what error by our prejudices and preferences, but by the Word; not by our general impression as to what the Word teaches, nor by a fragment of it imperfectly remembered, but by a careful examination of the text and context.

Any teacher who does not cite the text upon which he bases an argument claimed to be scriptural, is unworthy the name of teacher or expounder, and his products are unworthy of study. Those who do quote should be carefully examined, not only to ascertain that the Word of God is handled honestly and fairly, but also to impress the truth upon the reader's heart.

Behold how good and how pleasant it is for brethren to dwell together in unity (Psa. 133:1); but truth and error, light and darkness are *not brethren,* they are implacable and everlasting foes, and have been ever since error was born—for truth is eternal. And while the children of light and truth must from their very nature, love and sympathize with men as members of a common race, and whensoever they can may do them good, yet they should not sympathize in their course of error with those who have become children of darkness and whose influence is opposed to the truth. Hence, though we would not injure a hair of their heads, and would not even attempt to restrain their liberty in presenting error (because the time for *binding* evil has not yet fully come), yet we should be bold for the truth. *We must not shun* to declare the truth and show the error, else we are unworthy a place or name among those called "the children of the light."

And this is the course marked out as the true path of love. Love to God is above all, and love to God's word Jesus puts next (Mark 8:30). The apostle claims that true love not only "rejoiceth in the truth," but it *rejoiceth not* in iniquity." (1 Cor. 13:6). He teaches that those exercised by true love should "have *no fellowship* with the unfruitful works of darkness, but rather REPROVE them." Eph. 5:8 and 11. And we read "He that abideth in the doctrine of Christ hath both the Father and the Son: If there come any unto you, and bring not this doctrine [*i. e.* bring any other doctrine] receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds." 2 John 9:10. "God who *commanded* the light to shine out of darkness, hath shined into our hearts." "Ye should show forth the praises of him who hath *called you out of darkness* into his marvellous light." "For what *fellowship* hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? . . . Wherefore come out from among them and be ye separate saith the Lord and touch not the unclean thing." 2 Cor. 6:14-17.

* We recommend such a test of the teachings of the TOWER. If then you decide that its foundation is not laid in the teachings of God's Word, you should order it stopped. If you find that its teachings are built upon and supported by the Scriptures, it will give you the more confidence in the unfolding plan of God which it endeavors to present.

DEAR BROTHER RUSSELL:—We, that is wife and I, have become so much attached to the Watch Tower that we cannot give it up now. I know not how you got my name, or how it came to us. It came as a light to our minds, clearing away the mists of creeds and enables us to see the truths of the Bible in a clearer light. We are still reading and comparing scripture with scripture. We have the privilege of reading the WATCH TOWER "Food" and "Tabernacle," and the chart, and think that through a full consecration and an earnest search after truth, all will be made plainer still. We hope before long to be able to help advance the interests of the work. Yours in Christ, ————, *Canton, Ill.*

SPIRITISM EXAMINED

"Regard not them that have familiar spirits . . . to be defiled by them." Lev. 19:31.

"There shall not be found among you . . . a consulter of familiar spirits, or a wizard or a necromancer . . . because of these abominations the Lord thy God doth drive out (the nations) from before thee." Deut. 18:10-12.

The belief that the dead are alive in another sphere or condition of being is not new. It was part of the religion of the ancients, and was the very root of all mythology. This naturally made it appear then as it now does at least reasonable that these dead persons under such circumstances should be capable of, and did hold intercourse with the living.

This very plausible reasoning, based on a misunderstanding (the facts being made known in the Scriptures only) has given cover and force to the deceptions practised by "demons" under the guise of dis-embodied spirits of men. They have eagerly availed themselves of this mode of concealing their identity, and have thus perpetuated their sway over the minds and lives of many.

God regards this intimacy or familiarity with spirits as a vile abomination, and threatened those who would engage in it (mediums) and those who would inquire of them with death.

This consulting of spirits was evidently extensively practised by the heathen nations that had inhabited the land of Canaan. Against spiritism, "orthodoxy," so-called, makes a feeble show of opposition, but it is really powerless to cope with it, because the orthodox theories give it encouragement and strength. This is shown by a sermon preached by Rev. W. J. Robinson, of Allegheny, which we quote below from the *Pittsburgh Dispatch*, of November 3d, 1884:

MODERN SPIRITUALISM

An unusually large audience assembled last evening in the First United Presbyterian Church, of Allegheny, to hear an interesting and instructive sermon on "Modern Spiritualism," as delivered by the pastor of that congregation, Rev. W. J. Robinson, D. D. He had chosen for his text the words: "They have Moses and the Prophets. If they hear not them neither will they believe, though one rose from the dead." In his introductory remarks he said he did not see the necessity of any returning from the spirit land, as they could tell no more about it than had already been revealed by the word of God as set forth in the Scriptures. He cited the declaration of King David in regard to Absalom's spirit returning. David said, "I will go to my son; he shall not return," and again, Job had emphatically declared, "The dead shall not come until the heavens are no more." There are but three instances of the return of souls from spirit-land in all the records contained in the Bible. When Jesus took three of his disciples into the mount, they fell asleep, and, upon awakening, saw Moses and Elijah, was one of these; Samuel's apparition to King Saul forewarning him of his death on the morrow, and the coming reign of David was another, and the returning of Dives, the rich man who persecuted Lazarus and turned a deaf ear to his requests for the necessities of life, was the remaining one.

As to Samuel's coming, there was no need of it, as Saul knew what was inevitably to happen to him for his wilfulness and disobedience of the commands of God; but it is evident that Samuel came to convince men of the uselessness of such visitations, as he could tell only what was already known. Moses had been dead several hundred years. Elijah had departed for the other world 150 years previous. Dives' message was concerning that hell of torment of which all had heard. He told them that repentance on earth alone would save a soul, and that such a thing was impossible in hell. And that was also familiar to every one who had heard the Scriptures read or explained. All these came with messages and only reported facts which God is constantly keeping before the eyes and in the minds of men. But how different were these Bible revelations to those spoken of today. Only one in all the ages appeared in response to a call. And then the manner of their coming. Those of the olden times were voices which spoke messages of truth, while those of today, so-called, are rappings, which would indicate anything else as well as a return from Spirit Land. The Bible-told messages were the truth, while those of modern times speak a mummery that whatever else the spirits had learned they had lost their former senses. They speak drivelling nonsense. The difference lies between truth and falsehood and light and darkness. The Bible contains all men need to know! there is found the the testimony of the dead. "And now, while the dead did not come back to us, we are rapidly going to them. Study this world and your Bibles, and prepare for the world to come," were the concluding words of his sermon.

This may be regarded as the expression of "Orthodoxy" as to the condition and abode of the dead.

"Only one (says Dr. Robinson) in all the ages responded to a call," but if one why not more? And this one was God's faithful servant Samuel. If this were true, then God's righteous servant was under the dominion of a wicked medium, and all God's servants would undoubtedly be subject to the same kind of power, and if the great God was powerless to protect Samuel from this abomination which was so abhorrent to his will, how could any of his children expect protection from the powers of darkness? We cannot find words to express our indignation and abhorrence of such blind and misguided views of God and his word. Is it any wonder that Spiritism is spreading, when teachers in high places misquote and flatly contradict the word of God? God's word declares, "The dead know not anything, ... there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest" (Eccl. 9:5, 10). "In death there is no remembrance of thee; in the grave who shall give thee thanks?" (Psa. 6:5) Either so-called Orthodoxy and Romanism and Spiritualism are right, and that the characteristics and sensibilities of life are possessed by the dead, and God's word is a lie, or else God's word is true, "the dead know not anything," and these man-made systems teach falsely. There can be no middle course. We must reject one or the other.

If Dr. Robinson had quoted Job correctly he would have demolished his own argument. Job says (Chap. 14:12), "Man dieth, and wasteth away: yea, man giveth up the ghost ("gasps out—expires"—Young), and where is he? . . . as the waters fall from the sea, and the flood decayeth and drieth up, so man lieth down, and RISETH NOT; till the heavens be no more, they shall not awake, nor be raised out of their sleep."

Could anything be stated more plainly than this? It shows the absence of everything that characterizes life—wisdom, knowledge, work, device, remembrance, or thanksgiving. And none are exempt from its penalty. "In Adam all die." No man can deliver his soul (being) from its power. He is cut off from the "land of the living"—all life, for the time being, shown by the words "man dieth . . . . and where is he?" implying that he no longer exists—except as he has a place in God's purpose to be realized through a *resurrection*.

The penalty or wages of sin is death—extinction of life. There is no escaping it, nor is there any possibility of rising out of it: this is proven beyond a peradventure by these Scriptures, and is made very emphatic by the words—"riseth not," and "shall not awake," but that there will be an awakening or resurrection of the dead at an *appointed time* is apparent from the completion of the sentence—till the heavens be no more; i. e., till the new dispensation is introduced; the present referred to by Jesus (Matt. 24:29), and by Paul, (Heb. 12:26, 27), being shaken and removed. As no exception to these statements of God's word is possible, it should be evident that the possibility of communication with dead men is a delusion. The deception practiced in Spiritism is the more gross, because not men but demons are communicated with. There is abundant proof of this furnished by God's word. Nevertheless "orthodoxy" is powerless to cope with this abomination because of her adherence to false theories as to death and her wilful ignorance of the testimony of God's word to the contrary.

The mediums of modern spiritism are identified with those who anciently had "familiar spirits," who under the names of Witch and Wizard then claimed power to bring up and communicate with the dead as they now do. This is shown by the reply of the Witch of Endor to Saul's request: "Whom shall I bring up unto thee?" and Saul answered, "Bring up Samuel" (1 Samuel 28:11). That which she did bring up assumed to be Samuel as do the same spirits now assume to be dead friends of living men. If this spirit told the truth as claimed by Dr. Robinson, and the "orthodox" theory be right, wicked Saul would next day be with righteous Samuel.

If, however, this consulting of familiar spirits was contrary to God's express command—"Regard not them that have familiar (or intimacy with) spirits . . . to be defiled by them" (Lev. 19:31) how could God's prophet who denounced this as wickedness, be a party to it now that he was dead? And whether called up willingly or unwillingly, he would in either case have become subject to the powers of darkness in this intimacy with one that was deemed guilty of death, because of this kindness.

If it was not Samuel, then who was it? We answer, It was an evil, lying spirit who personated Samuel.

These wicked spirits eagerly avail themselves of every opportunity to bring mankind under their foul sway, deceiving those who commune with them as to their identity, notwith-

standing God's command: "There shall not be found among you . . . a consulter of familiar spirits, or a wizard or necromancer, for all these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive out (the nations formerly inhabiting Canaan—whose sin Israel's king imitated) from before thee" (Deut. 18: 10, 12). And "the soul that turneth after such as have familiar spirits and after wizards. . . .I will set my face against that soul and cut him off from among his people" (Lev. 20:6). Of these commands Saul was well aware: he knew that he was in the most deliberate and wilful manner acting contrary to these commands in consulting the Witch of Endor; and God visited upon him the threatened punishment for this transgression. "Saul died for his transgression which he committed against the word of the Lord which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it" (1 Chron. 10:10). This settles the point at issue. Saul sinned in asking counsel contrary to God's command of one that had intimacy with a spirit to inquire of it. Therefore it is plain not only that it was not the Lord's prophet that was consulted, but that it was an evil spirit—the same in kind as those cast out by Jesus and his disciples. That they were of this same class of fallen spiritual beings, is conclusively proven by the similarity of description in the case of the "damsel possessed with a spirit of divination . . . which brought her master great gain," by soothsaying, which so grieved Paul that he "turned and said to the *spirit*, I command thee in the name of Jesus Christ to come out of her, and he came out the same hour" (Acts 16:16). This corresponds with the account in 1 Sam. 28, "Saul said to her, I pray thee divine (make known) unto me by the familiar spirit." The divination practiced by the Witch of Endor was of the same nature and through the same agency used by this damsel out of whom Paul cast the unclean spirit or demon.

Nor does the *appearance* of Moses and Elijah on the mount of transfiguration, quoted by Dr. Robinson, support the theory that dead men live, for Jesus expressly declared to these disciples that this was a *"vision,"* and charges them to tell no man of this foreshadowing of the kingdom of Christ until after he was risen (Matt. 17:9).

All the parables recorded in the New Testament receive a non-literal interpretation by orthodoxy, except that of Dives and Lazarus, which, contrary to this generally accepted principle, they literalize: this involves some absurdities, such as Lazarus carried by angels into Abraham's bosom; and the great gulf fixed so that they which would pass hence (from heaven) to you (in an orthodox hell) cannot, &c. They commonly add to this literalism that "they who enter hell return no more: they who sink there, sink forever." Dr. Robinson, however, adds a new phase to it which reaches the climax of absurdity and inconsistency in trying to make it appear that Dives returned from spiritland (an orthodox hell) with a message. For a consistent elucidation of this parable, see "Food for Thinking Christians," page 154. See also page 74,

S. O. BLUNDEN.

N. B. Those of our readers who have not yet had a copy of this little book ("Food") can procure a copy *free*, by applying to the Editor.

AN OPEN LETTER

[The following by a subscriber, dated Feb. 3, 1885, was unavoidably delayed until now, in this office.—EDITOR.]

REV. R. HEBER NEWTON, *Dear Sir*:—I have just been reading the abstract of your sermon in to-day's *Tribune* and cannot resist the temptation to traverse briefly your position on the doctrine of Election. It seems to be your effort, as of many who cannot accept the old standard and are yet unwilling to flee out from the technical borders of old affiliations, to give merely a different statement to old dogmas or to show how the old statement may be reconciled to the keener or the bolder insight into all things prevailing to-day. You appear to treat the doctrine of election as formulated by protestant fathers as an attempt to account for observed conditions of human life, rather than to be purely their conception of the teaching of the inspired Word. If it was mainly the former, it would deserve from us as much reverence as any other merely human philosophy and no more. If it was an attempt to epitomize, rather, the teaching of the Bible, it deserves consideration only so far as it is found to be a truthful abstract thereof. The present day has a perfect right to decide upon that point, for the present has two advantages over that past in any question of Biblical study. The first is, that scholarship is abler and is better provided with the means of accurate historical and exegetical research. The second is, that no part or section of revelation is comprehended until the time when its vital work is to be done in the world. The later the era the more probably correct its judgment as to the real import of the divine message.

You recognize the repulsive character of the old statement by which it appears that the "ninety and nine" are not in the fold, but doomed to the mountain side and the bottomless pit forever while only the *one* is chosen to be saved. So do I. No philosophy, no terrors that can be denounced, no pleading, nothing short of a demonstration hereafter can convince me that a being of love planned such a scheme as that. How do you proceed? You would convince men by ocular evidence that in the world such a condition of things obtains, that some, a few indeed, survive and prosper while many, the mass, go under the wheels of a Juggernaut, and that what is, is right, though in a way mysterious and beyond the purview of mortal vision though aided by all the light shed by the "Lamp" of God. You would say, "Be reconciled, for such is God's way, and out of it good will come though at present his way and the world's way seem alike hopeless for the weaker of the earth and heartless for all."

My conception of your position may be all wrong, for newspaper abstracts are apt to be misleading, and I both read and write in great haste. If so, pardon me.

Now for another view. Election is true. If any reliance is to be placed on Biblical statements of plain matter of fact, God chose his prophets, and Christ his disciples and not they him. From Abraham to Simon Peter, the servants of the Sovereign of Heaven have bowed only as the scepter was laid down upon their shoulders. They could speak and act divinely only as the Spirit wrought upon their hearts and tongues. The words of Christ incite us to believe that he continues to select his followers in this as in every other age. He giveth repentance to whom he will. The only reason why objection can be felt to the doctrine, is that he appears to have selected so small a proportion of the race, and that with the doctrine of election is conjoined that of condemnation to endless doom for all not chosen. All mankind stand related to Christ, and he is declared all powerful in heaven and on earth. Our highest sense of justice requires liberty of choice and power of action, as grounds of responsibility, which circumstances have surely denied to many who seem to fall under condemnation. Men admire striking statement, and the framers of the catechism seem to have yielded to the attractions of antithesis. If some men were chosen, elected, those not so favored must surely be doomed, they argued. The elevation of one class must be equaled by the degradation of the rest. Height must be equaled by the depth and happiness by misery. The crude and childish conception of purgatory was to be escaped from and counteracted, and the frivolousness and irreligion developed under the pomp and show of Romanism were to be frightened out of men by a stern theology. No one can say the attempt did not succeed. God's servants are his, though their words may not embody the first truth, or their acts reflect the divine will to perfection. What is the reverse to the truth of election, its other side I mean? Our version says, "Jacob have I loved and Esau have I hated," but we all know that "hated" should read "loved less." The election of Abraham does not argue the destruction of Lot. In fact Ezekiel. in chapter 16 says, that even Sodom shall be restored to her former estate and be a sister to Jerusalem. Abraham was told repeatedly why he was chosen; that through him or his seed all the nations, kindreds, families of the earth should be blessed. There was no antithesis in that. All the prophets were chosen to do good to other people. The disciples also were selected only as the foundation stones of an edifice whose proportions should be measureless grandeur and beauty. Who shall say what are means and what are ends? Is not the saving of the ninety and nine a grander and a better consummation than the salvation of the one? It is the weakness of every age, as of every nation and of every individual, to magnify itself and to imagine the final greatness of the truth to be near its culmination in itself. The Jew supposed Judaism to be the final truth. We know it was not. May not our sixteenth century theologians have been similarly self deluded? A new Bible is not to be given. Judaism and Christianity have their root in the same primal revelation. Suppose this Christian age in which election has merely taken a wider scope, to be but preparatory to a nobler era yet, when the converts of the present shall become the apostles mighty for the regeneration of "all the families of the earth." Do you call this a fanciful speculation? Were it no more, it would give men a better conception of the character of their Heavenly Father than the

antithetical one. The aspirations of noble souls eager for the good of all would find in it the mirror of their loftiest dreams. Instead of having to explain away inconsistencies of doctrine almost to the verge of apology, they would point to the glory of a consummation worthy of the eternal Father and of the self-sacrificing Saviour. Is it only a speculation? Go back to the Word; see whether it does not yield a footing broad and solid, for this conception of God's plan of grace. Do you ask the location and the method of the millennial regeneration? The earth, and not some distant or unknown purgatory, is to be the theatre and the resurrection as described by Paul in I Corinthians xv. the way, by which the myriads who have perished in ignorance and blindness shall be brought into the enlightening presence of the new day. "Every man in his own order," says Paul.

Death will have purged away the taint of evil heredity, and the new life will be fuller, freer, more favorable to the acceptance of Christ.

We know well enough that certain predictions of the Scriptures do not apply to our day. But when the laborers no longer are few, when the knowledge of God shall cover the earth, when Christ shall possess the uttermost parts of the earth and the heathen, when the way of life shall be so plain that the way-faring man, though a fool, *shall* not err therein, when the wells of water now springing up in Christian hearts here and there shall have become the "*river* of the water of life," of which "whosoever will" may partake freely, then the doctrine of election will have its justification.

Christ and his Bride will not be childless, though the children may not attain equal honor with their parents. There are the hundred and forty and four thousand, as well as the multitude whom no man can number.

If we explain the very limited salvation of this and preceding ages on the basis of the survival of the fittest we must assume that the ninety and nine are not worth saving, a proposition at variance with all Christian professions as to the value of souls and presumptuous in the last degree, since none but God can know whether any of his creatures are not worth saving. That being whose visible creations are so marvellously complete and perfect has surely a plan for the restoring and perfecting of his chief creation—man.

It is natural to think that God's plan will develop in stages, and when apprehended will not require apology or defense. The fact that the old and partial views are no longer believed, proves that the revelation of a fuller truth is due, and only awaits apprehension and expression, for it is embodied in the recorded word of God. Are our windows open toward Jerusalem?

Very truly yours,
J. ALBERT STOWE.

WALK IN WISDOM

"Walk in wisdom toward them that are without, redeeming the time. ['Securing the season.'—*Diaglott;* 'buying the opportunity'—*Rotherham.*] Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Col. 4:5, 6.

Paul drew such a bold, clear line of separation between himself and the world, that no one observing him need be in doubt of his inflexible purpose and his faithfulness in carrying it out. And when he wrote to the Corinthian church, "Be ye followers of me" (1 Cor. 4:16), there was no danger of misunderstanding. They could not help knowing that he meant the narrow way of sacrifice—in the very foot-prints of the Lord. Alluding as an illustration to those *last* exposed in the theatre to fight with wild beasts, or with each other, and who were devoted to certain destruction, he says, "I think God exhibited us the Apostles last, as devoted to death; for we are made a spectacle to the world, both to angels and to men." And so are all who follow in the footsteps of these faithful ones—the footsteps of our Lord.

In view of the fact that those who have consecrated themselves as sacrifices, are being made a spectacle to all those outside as well as within their own company, Paul further urges that we bear this in mind, and that we walk wisely, so that, so far as it is possible, our conduct, etc., may be transparent before the world. We call to mind many of his words of special instruction on this point. Among others he says (Rom. 12:18), "If it be possible, as much as lieth in you, live peaceably with all men." If circumstances have placed you among contentious and disagreeable people, here is a good opportunity to show them in your actions, and without the least ostentation, your spirit of self-sacrifice, your benevolence, brotherly kindness and love. Such a spirit will rebuke the world and show them a more excellent way, whether they are yet ready to walk in it or not. This spirit, however, should not permit continued oppression and injustice for the sake of dearly bought peace. Sometimes we, as Paul *did*, may have to speak very plainly and pointedly, and warn of a coming time of reckoning when the actions of the present time must all be accounted for. (Acts 24:25.) Thus Paul reasoned with Felix, until the strong man trembled in view of the time of reckoning.

Again he says, (Rom. 14:16), "Let not your good be evil spoken of." Even though some things may be right enough and lawful to us, if they become an occasion of stumbling to others, we should deny self if need be, that others be not caused to stumble.

"Let your speech be always with grace [liberality, favor] seasoned with salt." In reproof, warning or counsel, a spirit of liberality will not lose sight of commendable features in those opposed, nor fail to commend it. Temperance [moderation] should characterize all our conversation, and in all our dealings with men of the world, as well as with Christians, courtesy, liberality and kindly consideration for their interests, should be evident, even though their lack of such consideration toward us should be glaringly manifest. Not only should our speech be liberal, temperate, courteous, but it should also be seasoned with salt. Salt is a figure for truth. Truth, like salt, has the power of preserving from decay that which is good and pure. We should, therefore, be well established in the truth of God's Word, that we may be able to answer every one, giving a good Scriptural reason for both our faith and our practice.

But mark the significance of the words "buying" or "securing the opportunity." Shortly those now sacrificing will be reigning. The time for sacrifice and suffering will be over. Seeing the reward as we do, we should wisely secure the present opportunity which can never again be enjoyed. When the Church has been glorified, the world's time of trial and discipline begins, and their way up to perfection will be more or less painful and difficult; but it will be a source of encouragement and comfort to them to know as they look back to our still more difficult path of *sacrifice*, that they have not a Priest who cannot be touched with the feeling of their infirmities.

Are we in any way hoping to escape the cross, and yet to wear the crown, as members of the Royal Priesthood? Such hope is certainly vain. Let us each ask ourselves, What kind of spectacle am I before angels and men? Let us endeavor to ever keep this thought in mind, and let everything be done with an eye to this great responsibility, counting it all joy when our names are cast out as evil, when like our Lord we are despised and rejected of men. Those who now reject and despise the sacrificing one will, by and by, be comforted and blessed through this sacrifice. At present they think it strange that we run not with them to the same excesses, often thinking and speaking evil of us. But we must bear in mind that we walk toward a shining mark which they cannot discern; and, therefore, should be patient and courageous as seeing that which is invisible to the world.

Contrast for a moment the real position of the saints with those flourishing in the world about us. Some of them are living in present affluence and gratifying themselves with every luxury, but soon these, and even life itself, must be laid down, and they must wait in the unconsciousness of death possibly many years, until their turn for the awakening comes, and then must awake without their past possessions and to be more or less severely disciplined up to perfection. But now that we are in the day of the Lord, those faithfully enduring trial and sacrificing even unto death, finish their course here, to be changed instantly in the twinkling of an eye, without a moment's unconsciousness, to the glory of their new condition—even the divine nature.

Think on these things, dearly beloved, that ye may be enabled to walk in wisdom toward them that are without, securing the opportunity for sacrifice, remembering that it is a great privilege because of its great reward, and that now is the accepted time—the time or opportunity granted. Secure the opportunity and with it the great prize of our high calling.

MRS. C. T. R.

"SHOW me the man you honor. I know by that symptom, better than any other, what kind of a man you are yourself; for you show me what your ideal of manhood is, what kind of a man you long to be."—*Carlyle.*

THE FEET OF CHRIST

"How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth *salvation;* that saith unto Zion, Thy God reigneth." Isa. 52:7.

Among the many beautiful and appropriate figures used to represent the "little flock" and their union with Jesus, is that of a human body—Jesus the head, and the true church the members of the body.

Sometimes, as in 1 Cor. 12:13-27, all the parts are represented in any assemblage of the church, the hand and foot, &c., as well as the various excellent qualities which belong to the head—hearing, seeing and expression. Thus the *head* of the church is present with the members of his body whenever two or three or more of them meet in his name; and the body is complete and as effective for growth in Grace, Knowledge and Love, and far more so, than if hundreds of unbelievers and merely nominal Christians were present. When thus spoken of the more able and intelligent ones are mentioned in contrast with the less able, by calling one class head members, (Eye, Ear, etc.), and the other class feet (v. 21). Thus mentioned the word feet will be seen to mean the lowest members which require the especial assistance of the others.

But another sense in which feet may be understood, is as indicating the *last part*, or completion of the body. So to speak The Christ has been in process of development during the Gospel age—the head first, and we, the living, representing the *feet*, last. This certainly is not an unreasonable deduction, and there are several texts which seem to indicate that the last members of the overcoming band, are mentioned especially under the term "feet"—not in the sense of degraded but as the last—or end of the "little flock."

The Scripture above cited is of this character, and while Paul quotes a part of it (Rom. 10:15), "How beautiful are the feet of *them* that preach the Gospel of peace and bring glad tidings of good things," and while it has undoubtedly been true of all the members of the Body of Christ, that they were the bearers of glad tidings, and that to all who received the message their footsteps were welcome, yet it is true also that the proclamation of many of the sweetest notes of the glad tidings of restitution, are reserved until now during the sounding of the seventh trumpet (Rev. 10:7; Rom. 16:25), when the *mystery* of God is finished, which he hath kept secret from the foundation of the world.

Truly ours is a choice and favored day compared with any age of the church, for though God's Word has always been a lamp to enlighten "the body" all through the dark night, yet it is true, that in an especial sense it is giving light to the "feet," as we read: "Thy word is a light to my *feet*." Living in the time of the fulfillment of so much prophecy, we walk in the blazing light of the lamp, and on us and our day the eyes of all "the body" throughout this age have anxiously rested; and of our day—"The day of the Lord," and our gathering together unto him, both Paul and Peter wrote more frequently than of their own day. Hence it need not surprise us, if under the figure of "feet" the Prophet mention us.

There is but one part of the text above quoted, which certainly was never applicable to any but the present members; this part Paul omits, because it was not applicable until *now*, viz: "That saith unto Zion, Thy God reigneth."

As Jesus in his application of Isa. 61:1, used only that part of the quotation which was applicable at that time, and left unquoted the words—"the day of vengeance of our God," because the proclamation of the day of vengeance was not due until our day; and therefore while the whole message referred to, has been proclaimed by the Christ, yet only *the feet* have been privileged to utter it *all*, so with the scripture now under consideration; Jesus and the Apostles had a great and important part in proclaiming "the good tidings of good," but only "*the feet of him*" have been privileged to say "unto Zion, Thy God reigneth."

The beauty of the feet's position, and the honor connected with their proclamation, does not appear to the eyes of the world. Oh no, none of the members of the Christ have been of earth's heroes or wise, but in their eyes "we are counted fools." No, it is from the spiritual standpoint, the standpoint of God and of those who have ears to hear, that the bearers of these good tidings are esteemed. We rejoice then in our privilege as being among those who announce to Zion these tidings that the kingdom began in 1878.

At present our tidings can only be received by faith in the same authority on which we base our statements—the Word of God—consequently, not many are now able to hear. But soon there will be abundant evidence of the truth of the statement in the crumbling and falling of the various systems of iniquity—both in the uprooting of the blasphemous heresies of the Church, Nominal—Babylon the Great, Mother and Daughters; and afterward, in the judgment and chastisement of the nations of the earth, who through these false teachings, have established oppressive governments, which the nominal churches assure them are Christian governments, telling the people they are of God's appointment and are the "Kingdoms of our Lord and His Christ."

Receiving their original *right* (?) of ruling from Papacy, these kingdoms are to-day recognized and blessed by all the daughters. But these are all parts of that great system of *Anti-Christ*, or opposition to the real Church and kingdom of God mentioned by Paul (2 Thes. 2:8), which the Lord shall consume by the spirit of his mouth (*truth*) and destroy by the bright shining of his *presence*.

Truth, the spirit of the Lord's mouth may come through a thousand channels, even blasphemous infidelity may be one of the agencies, and we believe it is the truth uttered, though mixed with error and blasphemy, which is the secret of power against Babylon, for it strikes her on her time honored and festering sores of error. It is *truth* with respect to human rights and equality, which is now moving Communists, Nihilists and Socialists to resist oppressive governments, and which will in time overthrow them; and *truth* it is, which will prepare the world for the blessed reign and rule of the kingdom of God, though in the development of truth, in its various branches, both the nominal church and the world must pass a terrible baptism of trouble:—Yet in all, truth will be conqueror and come off victorious, because now the rule and government has been assumed by "Him whose right it is." *He* has taken to himself his great power and his reign is commenced, consequently we may soon expect the wrath and angry nations of Rev. 11:18.

How clear it is then, that the declaration to Zion, "Thy God reigneth," is due now before the feet are joined to the body in glory, and before the judgments of the Lord go abroad; for then, it will need no proclamation; it will be manifest to all, by the outward signs, that the kingdom is set up—even the tribes of the earth shall then see—recognize—that the great day of his wrath is come.

It is the *feet* of the Christ that *bring* the glad tidings, though others may echo and re-echo the glad song.

Again, David who often represents or personifies The Christ, says: Jehovah—"Brought me up out of a horrible pit (depth of confusion), out of the miry clay, and set my feet upon a rock and established my goings." Psa. 40:2. We might make a similar application of this Scripture. The whole body of the Christ (except the head) was down in the pit of confusion and mire of sin; all through this Gospel Age Jehovah has been lifting them up, or taking out a people for his name—separating such from the world and mire of sin; and last to be lifted up are *the feet*, and truly the *feet* have been placed upon the rock of truth.

While the whole body has had truth as a basis of faith and trust, yet undoubtedly *the feet* are more firmly established by it than any previous part of the body, because we live in the time where the *light* of all past ages centers and the *mystery* of God is finished.

How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent Word."

Again, while it is true that all members of the body sang a new song of praise to God when lifted from the depths of confusion and mire of sin, yet it is especially true of the *feet*—the song of praise breaks forth as soon as the feet touch the solid rock and realize that—

"There's a wideness in God's mercy,
Like the wideness of the sea."

They can now sing with double joy the restitution song—

"All nations which thou hast made
Shall come and worship before thee."

Again, we find a striking reference to the *feet* of the Christ in Psa. 91:11-12: "He [Jehovah] shall give his angels charge over thee to keep thee in all thy ways: They shall bear thee up in their hands, lest thou dash thy *foot* against a stone."

This prophecy by David refers to the Christ as a whole; its *personal* application by Satan was rejected by Jesus as a misapplication of Scripture (Luke 4:12), but when we apply the reference to "foot" to the feet or last part of the body of Christ, all is harmonious. The stone referred to we understand to be the same as that of Isa. 8:14, viz.: That Jesus is the stone of stumbling.

Jesus at the first advent was a stone of stumbling before the feet of the nominal Jewish Church, and they stumbled over him because, being out of harmony with God, they could not *see* in him the Messiah. In their pride of heart they, especially the Pharisees and Doctors of Divinity, were sure that Messiah would come in their way, and own and accept of

them as a people. They stumbled and were broken as an institution. But the real feet of the real Jewish Church—the Israelites "indeed"—these received the then present Messiah and were blessed and lifted up by that "stone" to the higher plane of the Gospel church. "To as many as received him, to them gave he liberty to become sons of God." (The Jewish house was the house of servants—the Gospel house a house of Sons.)

As there was a stone and stumbling there, in their "harvest," or *end* of their age, so the parallelism which we find associating the Christian age with its *shadow*, the Jewish age, demands that the stone should be present in the path of the Gospel church, to be either accepted or rejected; and if the parallelism continue (as we see it has), then we should expect that here the feet of the nominal church would stumble as its *shadow* did, and for the same reasons. And so we find it, the living generation of the nominal church—the feet, have failed to discern the presence of the Lord—"they know not the time of their visitation"—and all but the true feet of the true body have stumbled; as it is written: He shall be for a *stone of stumbling* and rock of offence to both the houses of Israel. To "Israel after the flesh" he presented himself in the flesh, and to the spiritual Israel he presents himself a spiritual being—to each on their own plane.

But we cannot for a moment doubt, that as Jesus at the first advent took special care to make himself known to every "Israelite indeed," and gave such clear evidences (while to others he spoke in parables and dark sayings) (Psa. 78:2), so here at the second advent, every one wholly consecrated to God (not to churches and creeds), and as such a part of the true feet, are to be made aware of that presence, and consequently do not stumble over it. This special *care* for all such is what is referred to by the text—"He shall give his angels charge, etc., lest thou dash thy foot against a stone."

Only the *feet* could stumble over such a stone. The stone of stumbling was not in the path of the members of the body which preceded us. And when we look back and see how closely "the lamp" has been put "to the feet" and how it has been kept trimmed and burning brightly, revealing to us *the stone* which nominal Zion is stumbling over and being shipwrecked upon, but which *to us* is a tried stone, elect, precious, the head of the corner, or the chief stone of all in the glorious spiritual Temple, we thank God for His care over us, and rejoice that we are counted worthy to be members of that company, which in the eyes of the world has no beauty that they should desire it, but which is a root out of dry ground—the *feet* of Him that bringeth glad tidings, that saith unto Zion, Thy God reigneth.

JEHOVAH'S FEET

(This article was a reprint of that published in issue of October, 1881, which please see.)

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VIEW FROM THE TOWER

You know that you have weaknesses; special points upon which you are aware by past experience you are specially liable to fail, under trial and temptation. It may be the pride of life and love of the world, which seem to draw your feet from the narrow way oftenest. It may be that business has such an attraction to you that you have at times been almost swallowed up with its ambitions and cares, and that its demands upon your time and talent have been for a season almost overwhelming, and that you found your appetite for spiritual things forestalled by the earthly, and your consecrated time absorbed in labor for the meat that perisheth.

Or it may be that your special weakness is a love of approbation, which absorbs consecrated time in making your person, your home, and your family charming, as well as hinders you from engaging in service for the Lord and your fellow-saints in carrying them spiritual food, lest some should think you "peculiar," and "strange," and should "cut" your acquaintance.

Or you may have an uncongenial family relationship and opposition to study and Christian growth from that quarter.

Or, it may be that seeming duties and necessities in your circumstances demand your time and keep you as they did Martha from communing with the Master, and from engaging in and enjoying the higher and grander privilege of breaking to others spiritual food. No matter in which particular direction your besetment lies, rest assured that yours is not an exceptional case. Every soul knoweth its own burdens, and before each one Satan is permitted to lay obstacles and hindrances in order that each may be tried and thus have opportunity of *overcoming* and proving his love and appreciation of the prize and of the Lord's approval, by faithfulness under adverse conditions.

What is your duty? What shall you do? Give up, because the way is not smooth? Why certainly you did not expect to be classed an "overcomer" without having something opposing you to overcome. No, you knew well when you started, that the Master and forerunner on this way, said: "Strait (difficult) is the gate and narrow is the way." You remember he said that every follower in his footsteps must expect to endure the crossing of his human will and interest all through the "way." You remember how strongly he put it that none might deceive themselves, when he said, "If any man come to me, and hate not [love less] his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross and come after me cannot be my disciple." Luke 14:26, 27.

And do you not know that your temptation on these weak points of your besetment is daily becoming more absorbing, more difficult to resist? Do you not see that we are living in the "evil day" which is evil or full of special danger, because of its increase of temptation on every point of weakness to every member of the body? that the besetments of the world, the flesh and the devil are more subtle and deceptive and more powerful than ever before? Yes, you realize it. To be forewarned is useless unless it leads us to action, that we may be forearmed and protected. What are you going to do about it? We answer, Break the bondage at any cost; though it be dear to your heart as your eye or hand—pluck it out, cut it off, cast it from you. Make thorough work of it, strangle it, overcome your besetments at once and thoroughly. Lay aside every weight and hindrance which impedes your growth in grace, which hinders your sacrifice, the fulfillment of your covenant in the service of the truth, that you may patiently run the race set before you. You must either overcome these besetments by changing your course and cutting them off, or they will overcome you, and bring you more and more under their control. Hence the Apostle's advice, Make straight paths for your feet. Remove from your pathway at once every hindrance and stumbling-block which the adversary may put in your way, and keep right on, running for the prize of the high calling and keeping your eye on Jesus and Paul as examples of endurance and overcoming. They endured the temptation, but speedily ended it by promptly casting it from them. We must do likewise; to parley with besetments is to fail; to endeavor to carry them along on the way is impossible—the way is too narrow. We must choose at once whether we will be turned aside by circumstances and obstructions, or whether we will turn them aside and follow on to the end of the way—to glory, honor and immortality.

With time and talents fully on the altar, and with thorough determination and work in overcoming the obstacles put before you by the adversary, what a power for the truth could be daily exercised by the readers of the TOWER. Not that the truth will fail without our effort, but that we need to make the effort on behalf of truth for our own development in grace, and as proof that we are of the overcomers accounted worthy both to suffer the reproach of Christ and to share his glory.

Everyone who possesses these glorious hopes should be a preacher of them; should let the light *so shine* as to glorify our Father in heaven. Some can labor in a special manner but one hour a day, some more; all can let a general halo of light shine from the daily walk before their fellow Christians and the world, but not without overcoming the obstacles and besetments with which the adversary is sure to attempt to hinder you. Who is on the Lord's side? Let him make it manifest. It is the weak and small side in the world now, but shall not be so long. Now is the grand opportunity to champion truth. Therefore, gird up the loins of your mind and fight a good fight, and soon palms and crowns of glory we shall wear.

EXTRACTS FROM INTERESTING LETTERS

Lamar County, Texas, March 30, 1885,

BROTHER C. T. RUSSELL:—Please send me a few copies of your "Food for Thinking Christians," also a few copies of the TOWER for free distribution. My own number of the TOWER comes regularly and is read with interest by myself and wife, and then carried from one neighbor's house to another till I lose track of them entirely: but they shed light enough in every household that they pass through to awaken an interest in the minds of the readers—enough at least to make them search the Scriptures to see whether these things are so. Several have called on me for the pamphlet entitled "Food for Thinking Christians," and also the "Tabernacle."

Your brother in the one hope, ————.

Manchester, Mass., May 19, 1885.

DEAR BROTHER RUSSELL:—I herewith send two dollars for the WATCH TOWER; I cannot afford to go without it. It is about all the teacher I have. There are none in this place that believe with me. I was brought up a Roman Catholic. The dear Lord enlightened my mind and I joined the Baptist Church; but the light grew brighter and I had to come out of the churches or stop growing in grace and knowledge of the truth. I praise God that he has enabled me to follow him, and now I have Catholics and Protestants alike mine enemies, but I realize that he that is for me is more than all them that are against me; and like Paul, I rejoice that he has counted me worthy to suffer with him. The TOWER has been a great comfort to me, and I try to have others read them. The word of the Lord will accomplish that whereunto it was sent, and his servants will obey his commands.

If you have any tracts that would enlighten those bound by the creeds, yet striving to serve God, if you send a few, I will use them prudently and be very thankful.

Yours in the Lord, ————.

Springfield, Mass.

BROTHER RUSSELL: *Dear Sir*:—I have just received this month's TOWER. Please let my subscription commence with this year. I do not want to lose the reading of any. I feel like one just waking out of sound sleep, dazed and bewildered, and yet feeling that I am really waking up to the truth.

Yours, etc., ————.

THE FAITH OF CHRIST

"Examine yourselves, whether ye be in the faith." 2 Cor. 13:5.

All must admit that there can be no reliable testimony as to what constitutes the faith of Jesus and what are the evidences of its possession outside of God's Word. We must conclude, therefore, that he who desires that information with its bearing on his relationship to God must seek it there. To do this successfully and satisfactorily the closest scrutiny must be observed in examining not only the foundation upon which we have built, but also the material (truth or error) we have used in building thereon. Faith means belief, confidence or trust: these applied to anything would be faith; but "*the* faith" is much more than these. This faith besides believing the word of God solely, is productive of and results in the life corresponding to the character of him (Jesus) whom it lays hold on; induced by promises of God's word. First of all, however, by faith in the vicarious ransom-sacrifice of Jesus, we became reconciled and at peace with God. (Rom. 5:1-10.) In this way we became "justified freely from all things" not because of our faith, but through faith and because of Jesus' work of sacrifice whom we thus rely on as our substitute or ransomer. Thus Jesus is made to us the only foundation of hope—"other foundation can no man lay." The faith of Christ, however, involves much more than acceptance of or belief in Jesus' sacrifice as the at-one-ment between us and the Father. This opened the door of favor to us, that he might become not only all that to us, but also "wisdom and knowledge and sanctification and redemption." In him are hid all these treasures which must be received by us if at all, by faith. After we became reconciled to God, our increased appreciation of the riches of his favor depended on our further progress in presenting ourselves living sacrifices "holy and acceptable to God." In this way we became sharers of THE FAITH which Jesus had; the faith of Christ, of all those who are joint-sacrifices with Jesus and who are promised joint heir-ship, and this is *the* faith of Christ.

United with Jesus as sacrificers, we have become by THE FAITH sons of God on the divine plane. We were buried with him (Jesus) by baptism into death (Rom. 6:4) to self—the human; and as we reckoned ourselves dead, we became alive, and are living to God by *the* faith in the Son of God, being "sealed by the Holy Spirit of promise."

Having, therefore, the same spirit that was in Jesus, the same self-sacrificing life that characterized him will also characterize us if we abide in him and in *the* faith. And by this we shall know if we be in the faith. "If any man have not the Spirit of Christ he is none of his, and if Christ be in you the body is dead." Rom. 8:9, 10. We know we have *the* faith and *the* Spirit of Christ by its working out in us as in him, prompt obedience and willing sacrifice. This is the witness of the Holy Spirit to us. "The Spirit itself beareth witness with our spirit that we are the children of God." (Rom. 8:16.) "By this we know . . . . we love God and keep his commandments, ... and [to us] his commandments are not grievous" [so that we rejoice to sacrifice in doing his will]. I John 5:2, 3. This is also manifest to those that are without—"We are living epistles known and read of all men." "Ye shall know them by their fruits," whether THE FAITH of Christ actuates them.

A false presentation of God's character has been Satan's most powerful weapon of attack against the Christian faith. Those who have taken the torment plan of making men repent and believe the gospel have foiled their own purpose. In this they have shown less wisdom than men of the world in blackening God's character to create love, and despising the riches of his goodness and forbearance and long suffering, not knowing that the *goodness* of God leadeth men to repentance. Rom. 2:4. This stigma on the character of God they endeavor to excuse by saying, He must be just. They fail to notice, however, that they make him less just than imperfect man, for in the administration of human justice *torture* is abhorrent.

Thus by false theories, and neglect of THE faith laid down in the Scripture, God's attributes are made at war with each other, and such cannot say with Paul, "I am *not ashamed* of the glad tidings . . . . for the righteousness of God by faith is revealed therein in order to faith." Rom. 1:6.—E. D. If God, therefore, declares through Paul that his goodness leads men to repentance, and his righteousness is revealed for the express purpose of inducing men to have faith in him, how say some that the restraints of society would be gone if the truth were presented. In this they err greatly; God being the judge of what is best. S. O. BLUNDEN.

GRADUALLY, NOT SUDDENLY

Some evidently misunderstood our remarks in last issue relative to faith healing. We do not wish to be understood that during the Millennial age God will limit the methods of restoration to health, to prayer and anointing with oil. We are by no means sure that medicine and other agencies will be discarded. The methods of restitution will doubtless be as varied as were the methods employed by Jesus in healing diseases at his first advent. One secretly touched the hem of his garment; another stretched forth his withered hand; for another he prayed. Some were healed in answer to their own faith (Mark 5:34); some in answer to the faith of another (Matt. 8:5-13; Mark 5:23, 42); some were healed instantly (Matt. 8:14, 15), and some sent away unhealed were cured on the way (Luke 17:14); some were healed by means of an ointment and washing (John 9:7), some gradually (Mark 8:24, 25). Likewise we may expect diversities in the operation of restitution now beginning.

Again, some get the idea that we expect that everyone now healed by faith, prayer, and anointing with oil, in the name of the Lord, would be sick no more, but speedily attain to human perfection. By no means; we have repeatedly endeavored to show that the entire Millennial age will be a time of restitution, that the work will be very gradual, and that perfection will not be attained by the race until the close of that age. Those who now experience healing, will require healing for other ailments doubtless, and to some extent their freedom from sicknesses will depend upon their purity of life. (John 5:14, and James 5:15, 16.) That none could possibly attain to perfection as men yet, is absolutely certain, for the same reason that none healed at Jesus' first advent were made *perfect*. The sacrifice of the anointed was not yet completed. The body of Christ will not have *filled up* that which is behind of the afflictions of Christ, until the last member of that body has drunk to the dregs the cup of death. Until

then, the "Body" will not be complete and perfected in spiritual nature, and hence the world's restitution could only have a slight and illustrative beginning until then; for they without us shall not be made perfect. Heb. 11:40.

Others write, saying that though some of the present healings were undoubtedly of God, yet others were performed by Spiritists and were evidently of the devil. We answer, that even admitting this as claimed, it would be no argument against our acknowledging that which is of God as such. Satan has ever sought to counteract the force of truth by counterfeiting it. God sent out the gospel by Jesus and the Apostles, preaching peace and reconciliation by Jesus Christ and his ransom sacrifice, and straightway Satan sends out his ministers as messengers of light (2 Cor. 11:13-15), preaching "another gospel" and "perverting the gospel of Christ." (Gal. 1:6, 7.) Jesus promised a kingdom and dominion to his faithful followers, and Satan grasping that promise perverted it, and establishing Papacy, taught that it was the kingdom of God promised, etc.

When the apostacy had done its worst, and truth was trampled under the feet of Babylon, and the time came for calling the saints out of Babylon to a higher realization of truth, and a closer communion with God under increasing light from his Word, Satan also began to call "come out," and set snares for the truth hungry in what he is pleased to have called "Churches" also, chief among which are Spiritism and Swedenborgianism, whose bait is "new light." Thus he ensnares some, while he alarms others so greatly that they will not even look outside the so-called "Orthodox" sects for food or light, and are thus kept in bondage and his object equally subserved. But shall we who have the light and food fear to show it because of Satan's counterfeits? Satan is an old hand at counterfeiting and over three thousand years ago, acting through Jannes and Jambres, he withstood the truth at the hand of Moses, deceiving the people by his imitations. But did Moses stop, and say, Because others can do to some extent the same things, therefore I will cease? Nay, he did his part and presently the power of his opponents was swallowed up before him. Of a similar class "in the last days" of this age, having "a *form* of Godliness," Paul speaks (2 Tim. 3:1, 5-8), saying that from such we should "turn away," and he assures us that as Jannes and Jambres withstood Moses, so shall these resist the TRUTH. "But they shall proceed no further: for their folly shall be manifest unto all men as theirs also was."

We are well aware that spirit-mediums have been creating a great "talk" about their healing of the sick and their successful diagnosing of disease, but we do not *know* of any actual healing of diseases by these. Satan has considerable of "the power of death," including disease (Heb. 2:14 and Job 2:7), but we are not informed that he has the power of life, which includes health; and if he had the power (which Jesus' words rather intimate—Luke 11:14, 17, 18), he surely has not the desire to do good and bless except as a means to delude and counteract by counterfeiting the truth.

With Jesus' words before us, we may safely say, that if Satan has turned from being a destroyer to be a restorer, then evidently he is reduced to desperate efforts to maintain his power over mankind, and we may hail this as another sign of the end of his empire; for, If Satan casts out Satan, his kingdom cannot long stand and will the sooner fall.

If Satan and his angels will do good, and heal and bless mankind, we certainly will not cast a straw in their way. Let them do all the good works they will, and the more the better. Commend their good deeds, reprove their evil deeds and false doctrines with the Sword of the Spirit, the Word of God, and, as the Apostle said, They will not proceed far before their *folly* and inconsistency will be manifest to all.

It is well that we should remember always Jesus' words to the disciples. John said, "Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us." And Jesus answered that they should not forbid or interfere with anyone doing good works. He does not approve the man's method, etc., but states, as a general principle which none of us should lose sight of, that "He who is not *against* us is on our part." Mark 9:38-40.

QUESTION COLUMN

Ques.—Some are disposed still to question the necessity of the outward symbol of Baptism. Can you tell us whether the apostles were ever immersed?

Ans.—A number of Jesus' disciples were previously the disciples of "John the Immerser," and it is scarcely within the limits of reason to suppose that while with John and Jesus they would baptize others and neglect it themselves. Paul was not a whit less than the chiefest of the Apostles and he was baptized forthwith by the first of God's children he met. (Acts 9:18.) The Eunuch to whom Phillip preached but one sermon caught the force of baptism to such an extent that he embraced the first opportunity of sufficiency of water to be planted in the *likeness* of Christ's death. (Acts 8:33-39.) When Cornelius and his house believed and after they had received the Holy Spirit, Peter *commanded* the symbolic, water immersion. (Acts 10:48.) Is it probable that he commanded others to obey the Master's example while he himself neglected it? Do those who now question the "necessity" of this symbol, command others to thus follow the Master's footprints and fulfill all righteousness?

But we have never presented this question as one of "necessity," but as one of joyful *privilege* to all who really see its force and are really buried with Christ. To treat it as compulsory is the very opposite of its spirit. That which is compulsory is not a sacrifice. Hence the propriety of this being presented both by the Lord and by us as a privilege.

Another letter inquires whether the fact of the Lord's *presence* does not in some manner relieve them from the necessity of performing this symbol. We answer here, that so long as the *sacrifice* is in process, it is certainly proper as it ever was for those who have never done so to symbolize that sacrifice. When the sacrifice is over and the whole "body" glorified with the head, there will be neither opportunity nor propriety for either the actual drinking of the "cup" of Christ's sufferings and being "buried" with him, nor will there then be propriety in drinking the symbolic "cup" (wine) or performing the symbolic baptism, in water.

No, there is no *necessity* laid upon you to be baptized, either actually or symbolically; neither is there *necessity* that you should be of Christ's Bride and joint heir; neither is there *necessity* that you must sit with him in the throne and share his crown of glory and honor and immortality. The Lord will find a sufficient number to complete the "little flock" without forcing or urging anyone. But if you are in the race at all, "take heed, let no man take thy crown." See that you have the spirit of sacrifice burning within you and you will not seek what you can avoid, but cry "Lord, what wilt thou have me to do." As in the beginning, so it must be now: "They that *gladly* received his word were baptized." Acts 2:41.

CHRISTIANITY DEFINED

An Exchange gives the following definition of the word Christian:

"A Christ-ian is one who has the Christ spirit. This is our understanding of the original meaning of the word. We suppose all will assent to and accept it as correct . . . . Men are Christ-ians according to the spirit of the Christ which is in them and manifested in the flesh. In some persons it is small, in others large. Either hidden or manifest this spirit resides in all. Consciously or unconsciously it is contained in every man or woman that lives or has lived."

We are well aware that the above passes current for truth, and that *nearly* "all assent to and accept it as correct;" but we shall neither by silence nor in any other way, leave the impression that the TOWER assents to such a definition. We strongly protest that it is a false representation, and a rapidly growing error. One reason perhaps for the growing popularity of the above definition is that it embraces nearly all mankind under a name which has grown popular among civilized people.

According to this definition, nearly everyone outside of prisons, gambling dens, etc., and many in them, are Christians; for is there not *something* true and noble in ninety-nine out of every hundred people? Our Exchange declares that "consciously or unconsciously, it [the spirit of Christ] is contained in every man or woman that lives, or has lived." Then it would follow according to its idea, that "every man or woman that lives or has lived," has been a Christian. Only by following to its legitimate conclusion such a definition of Christianity is its absurdity manifest. And yet to this absurd definition, as our Exchange asserts, nearly all assent.

Confucius, Plato and other moral philosophers truly deserve the respect and esteem of all who can appreciate their strivings after righteousness and truth, but to hold them up as Christians—Apostles of Christianity—because they recognized and practiced some of the truths which Christianity inculcates, would be as absurd and illogical, as to call every stone a diamond, because a diamond is a stone.

Truly, "if any man have not the spirit of Christ, he is none of His." But this does not prove that because a man possesses some elements of character corresponding to some elements of the spirit of disposition of Christ, he is, therefore, one of His followers—a Christian. In like manner it would be correct to say, If this be not a stone, it is not a diamond; but such a statement would not imply to any intelligent mind, that everything that has any of the qualities of a stone, is a diamond.

Those who call morality Christianity, and who recognize everyone possessed of moral qualities as a Christian, have accepted a false standard, and all the conclusions they may draw therefrom, must be equally false. According to this false standard, the Scribes and Pharisees of Jesus' day at whose instance he was crucified were very eminent Christians; for certainly a more morally exact people, it would be difficult to find on the pages of history. They were people of noted piety according to this same worldly moral standard. They were noted as such, as highly in their day, as are the clergy of the various religious systems today; yet if these were Christians, the founder of the system, Jesus, did not know it, for He said of them, "Ye are of your father the devil." (John 8:44.) Not that they were utterly devoid of every moral principle, but they were under the control of evil in the main as is the large majority of mankind today, who are no more Christians than were those who crucified Jesus. The apostles' estimate of who are Christians differs widely from that of our Exchange, but agree with that of Jesus. John says (1 John 5:19), "We know that *we* are of God, and the *whole world* lieth in wickedness." And again (3:1), "Behold what manner of love the Father hath bestowed upon *us*, that we should be called the SONS OF GOD [Christians]: therefore, the *world* knoweth *us* not, because it knew Him not."

According to the moralist's estimate set forth by our Exchange, the preaching of Christ Jesus throughout the world was unnecessary. If preaching be necessary it should be morality and not justification and remission of sins in the name of Jesus through faith in him, and a work accomplished on behalf of all by Him. Thus they could go among the Chinese and teach morality in the name of Confucius; they could go among the Mohammedans preaching morality in the name of Mahommet and find what our Exchange calls "Christians." Many of these are doubtless as moral as people living in so-called Christians lands. But Paul knew and taught far differently, and our Exchange and all who accept such as its definition of Christianity as correct, would do well to carefully consider the teachings of the great Apostle and exponent of Christianity. He believed with Peter and John that Jesus was the only "door" of access to God, that "There is none other name under heaven given among men whereby we must be saved." "Neither is there salvation in any other." Acts 4:12.

It was because he believed that faith in Jesus was the *only* way of salvation, that he labored and sacrificed to spread that name; and in this light how forcible his argument when he says (Rom. 10:14): "Whosoever shall call upon the name of the Lord shall be saved," but "How shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard?" His argument is that faith in Christ is essential, and that knowledge is a prerequisite to faith.

Hence our argument is: No one can be a Christian without first having a knowledge of Christ. Not merely a historic knowledge that such a person lived, died and rose, but knowledge of the *object* of these, and the *results* accomplished thereby, for us. All this and a grateful mental acceptance of those results, constitutes believing in Jesus—believing in Him as our *ransom*, who in consequence shall soon deliver from death those whom he redeemed with his own precious blood.

To such a believer only, is the name Christian at all applicable, and in its strictest sense it applies only to those, who, heartily believing, present themselves joint sacrifices together with Jesus; or as he himself expresses it (Matt. 16:24): "If any man come after me [be my disciple, a Christian] let him deny himself and take up his cross and follow me." Let him deny all ability to wash away his own sins, let him deny his own righteousness and accept of mine, and *then* become my follower.

"If any man have not the spirit of Christ" in this respect—to sacrifice earthly advantages and things highly esteemed among men, for the sake of being co-workers with Jesus in the accomplishing of the plans of Jehovah—"he is none of His" (Rom. 8:9); he is not in the true sense of the word a Christian. "Beloved, think it not strange concerning the fiery trial that is to try you, as though some strange thing happened unto you, but rejoice inasmuch as ye are *partakers of Christ's sufferings*. . . . . If any man suffer as a CHRISTIAN let him not be ashamed; but let him glorify God on this behalf." 1 Pet. 4:12-16.

COMING BY-AND-BY

A better day is coming, a morning promised long,
When truth and right with holy might, shall overthrow the wrong;
When Christ the Lord will listen to every plaintive sigh,
And stretch his hand o'er sea and land, with justice by and by.

The boast of haughty tyrants no more shall fill the air,
But age and youth shall love the truth and speed it everywhere;
No more from want and sorrow shall come the hopeless cry,
But war shall cease, and perfect peace will flourish by and by.

The tidal wave is coming, the year of jubilee,
With shout and song it sweeps along, like billows of the sea;
The jubilee of nations shall ring through earth and sky,
The dawn of grace draws on apace, 'tis coming by and by.

Oh, for that glorious dawning we watch and wait and pray,
Till o'er the height the morning light shall drive the gloom away,
And when the heavenly glory shall flood the earth and sky,
We'll bless the Lord for all his works and praise him by and by.

—*Selected.*

TO THE ELECT OF GOD (IN A TIME OF TROUBLE)

The elect of God exist, although no man can individually identify them. They are after a common family likeness, although differently situated in the present evil world. They have one faith, and one aim, and one mind, though following different occupations, and living in different parts of the earth. We greet them in the name of the Lord, wishing them and praying for them grace, mercy and peace from God the Father and our Lord Jesus Christ.

Beloved, ye are known of God, though you may not be discerned by men. You are scattered up and down the world, in a cloudy and dark day, undistinguishable to human eyes, from the common mass of mankind. Your divine mark or seal, wherever you are to be found, consists of the belief, obedience and love of the truth which God has caused to be set forth in the writings of Moses, and the Prophets, and the Apostles. Having this mark, you are precious in his eyes. Your faith is well-pleasing to him; your obedience, your free-will offerings, your sacrifices in his service at a time when all the world ignores him ascend before him as the odor of a sweet smell, and are acceptable to him through the High Priest of our profession. And they will be spoken of again, to your great joy, in a day when they will seem to have been all forgotten, and when they will seem too small to be mentioned in the presence of the world-stirring events that will belong to the coming again of our Lord Jesus Christ. I write to you concerning our common affliction—common in a large sense. I do not write to you because I know you. Some of you I doubtless know; but no man knows you as "the Lord knows them that are his." A man cannot even know himself in this sense. As our beloved brother Paul has said, "I judge not mine own-self; he that judgeth me is the Lord." We know the principles upon which men will be saved, because they have been revealed; but we are not capable of discerning infallibly where these principles have had their effectual work, though we may discern where they are set aside and violated. I write to you as those whom the Lord loves, and who will be banded together in a joyous company when the Lord comes. I write to you as one of you, having the same experience and the same

need. The scorner may mockingly enquire what right I have to write to such. I answer, The right of brotherly love, which belongs to every man who can rise to his privileges in Christ. Brotherly love leads to brotherly concern in all things, but particularly in those that relate to our standing in God, our position in the present probation and our hope concerning the purpose of God which will surely be accomplished. Your present lot is grievous in many respects; and at times you are greatly cast down, and nigh despairing altogether of the Lord's promised kindness in Christ. I write to remind you of the cause you also have for encouragement and joy.

You feel unworthy of the great salvation to be brought unto you at the revelation of Jesus Christ; remember that, though, only those whom the Lord esteems worthy will enter the kingdom, yet part of that worthiness consists in the very sense of unworthiness which oppresses you. God's favor is for those only who rate themselves at God's standard; and by this standard we are, as Jacob confessed himself to be, "unworthy of the least of all the mercy and the truth" that the Lord shows to his people. For what are we at best but worms of the earth, fashioned in God's image, made of his clay, and permitted to live for a few years on the face of his glorious earth. The most righteous man can say with Job, whom the Lord approved, "Behold, I am vile . . . wherefore I abhor myself, and repent in dust and ashes." If a righteous man could feel this abasement—(most reasonable abasement in mortal flesh in the presence of the divine glory)—is it a marvel that we who add error to weakness and sin to corruptibility should sometimes feel "broken in heart and contrite in spirit?" It is right; but be not destroyed by this abasement. It is pleasing to God. To such he more than once plainly declared he looks with approval.

But your sins, they distress you: it is right they should; but look again and be comforted. There is a sin not unto death. You are not callous toward the Lord. You do not run in the way he has forbidden. You do not love the present world, and run with it in all its "ungodliness and worldly lusts—the lusts of the eye and the pride of life." You do not deny God and live in deliberate disobedience of his commandments. On the contrary, you love his name and word; you believe his testimonies and rejoice in his institutions; you love, and look, and long for the appearing of his Son whom he has promised to send; and you are striving in all the ways of life, so far as in you lies, to do his will as expressed in his commandments. But you fail often. You come short of what you would do. You frequently do things you would not do; and you are distressed on this account. It is right to be so; but do not forget the provision that has been made: Christ has taken away our sins. We are washed in his blood. He stands in the Father's presence, not only as the accepted sacrifice, but as the appointed high priest for his house. He ever liveth to make intercession for us, according to the will of God. If we confess our sins, he is faithful and just to forgive us our sins and to forgive us all our iniquity. If we walk in the light, the blood of Jesus Christ cleanseth us from all sins. God forgives us for Christ's sake.

Perhaps you are oppressed with a sense of the unsuitability of such persons as you, being promoted to honor and power in the kingdom of God. Remember it is God's deliberate plan to make choice of such. "Not many wise men after the flesh, not many mighty, not many noble, are called, . . . but God hath chosen the weak things for this world." Jesus spoke of this, and said: "Even so, Father, for so it seemed good in thy sight." He even gave thanks to the Father for proceeding on this plan. There is a reason in it all. The kingdom is to be established for God's honor, not man's; for the Spirit objects and not those of flesh. Hence, it is a necessity that men be provided for its administration who are not proud and lifted up in their eyes, but who are lowly and who know and reverence God so deeply as to find pleasure in his exaltation. The blessing of man will come out of it all, but glory to God first. If God made choice of the aristocracy, his purpose, ("I will be exalted among the heathen") would not be accomplished. They are full of themselves. He chooses men who are empty of themselves that they may be full of God. Poor men, in the day of evil, are the kind of material out of which he can provide the earthen vessels in which his eternal treasure can be deposited, "that the excellency of the power may be of God and not of man."

But you say: "Such poor weak people as we, are not fit to be kings and priests." True, not as you are now. It is not as you are now that you will be elevated to that position. You will be changed from the mortal to the immortal, and this change will fit you in every way for what you will have to do. It will give you strength and grace and capacity and gladness of heart. You will be able to carry yourselves as kings, and to sustain yourselves without fatigue, and to bring the wisdom of Solomon to bear in the judgment of all matters you may have in charge. Qualification of this sort is all in God, who will liberally crown his children with the highest gifts in the day of their exaltation. The one thing needful is a humble, loving obedient heart and pliant will, which can only be developed and put to the proof by the exercise of faith in a day like this; and the operation can only be successfully performed, in most cases, in circumstances of poverty and self-denial. Consequently your lowly position and inefficient state, instead of being a cause of dubitation, should help your confidence, as furnishing in your case, the likely elements of suitability for the glory to be revealed.

But in another way, you may feel the cloud return. The time is long, and human nature is weak, and power fails, and you feel yourselves walking towards the darkness which bounds the horizon of all natural life; yea, the darkness will oftentimes steal into your inmost soul, and fill you with an indescribable horror, as you survey the vastness of the universe, in which God is apparently silent, and the almost infinite mass of abortive life that appears upon the earth from generation to generation. Be comforted concerning this, also: this darkness is inseparable from God's plan. Nay more: it is essential to it. Human life on the earth can no more reach the glory to be revealed without this experience, than the fruits of the field can appear without ploughing and harrowing. It is part of the plan. God's wisdom is in it, and his love, for God is love. We shall see it. Meanwhile we must exercise faith, without which he cannot be pleased. Faith working by love can see a little even now—by starlight, as it were. The darkness is prolonged for the world as a whole; but it is short for any generation. It has been on the earth for ages, but no generation lasts for ages. We knew nothing of it last century; our turn had not come. Our turn has now come: it depresses, but it will soon be over, and when over, the next thing in our experience (apparently the immediate next) if actually delayed however long, is the eternal sunshine of the Father's manifested presence, power and glory. We shall find then what has been done for us by present exposure in the darkness and coldness of earth's winter. It is the Father's appointment for us meanwhile. What can we say but "Thy will be done?" He doth not willingly afflict. Not only so, but he ministers to our need while we pass through the darkness. None of the elect of God is left alone. God is with him to guide and strengthen in many invisible ways. God cares for him: pities him; chastens him; upholds and prepares him for the inheritance that is in store for all the sons of light; an inheritance in which they will commune with unspeakable joy after the prolonged and bitter fight of faith victoriously waged in their several evil days. But remember the end. Remember the joyful muster of the Lord's elect.

This touches another sorrow you have. In your several spheres of probation, you are yearning for what you never realise. You hunger and thirst for the prevalence of a noble enlightenment among men. You love God yourselves with all your hearts and souls. You long to see others rejoice in him and exalt him in a sincere and intelligent way. You have a compassionate regard for the condition of mankind, and desire, with even a tearful earnestness, to see them in a blessed condition. You sigh and faint for the delights of sanctified and intellectual friendship in which the hearts of companions should open with a noble warmth to the great and noble topics that the universe presents to the mind, instead of gravitating heavily to the petty accidents of animal life. Ah, and you are afflicted with your own incapacities that blur the sight and enfeeble the hands, and drag you into abysses of gloom as dark and dreadful as Jonah's habitation in the storm-tost sea.—Now, there is comfort concerning all this. It is somewhat negative in its form; but, then, it is true, and true comfort wears well, whereas false comfort fails you in the long run. The comfort is that these things are unattainable in the present condition of human life upon earth, but they are attainable and will be realized in their very perfection in the kingdom of God. The recognition of this is a help. We reconcile ourselves hopefully to our lot, enduring the hardness of the desert by knowing that it is a desert, and in the confident anticipation of the land of promise at the end of the journey. One comfort more. It is not displeasing to the Father that we thus hunger and thirst to the point even of misery, after righteousness. On the contrary, Jesus said, "Blessed are ye that hunger and thirst after righteousness; for ye shall be filled."

Finally, you are troubled and distressed by dissensions in the household of faith. Many of you have been plunged into deep grief, even unto many tears. "Beloved, think it not strange concerning the fiery trial." It is nothing new. It is the

modern form of a very ancient and frequent experience, resulting from the fomentation of diverse elements brought together by the knowledge of the truth. We must trust to God's wisdom in permitting of the admixture of these elements. He has done so from the beginning. Do not be too much distressed by it. The results that come of it do not alter things; they only prove and try, and manifest things. The word of the Lord standeth sure amid all the chafes, and changes, and corruptions of men. The Lord Jesus, from the serene exaltation of the heavens, has for centuries beheld the confusions, and commotions, and wars that have wrought havoc among men in his absence. He has beheld them without surprise. He foresaw them and foretold them. He said there would be strife and division; that iniquity would abound; that the love of many would wax cold; that the trial would be too severe for some, but he that should endure to the end would be saved. Can we imagine that such things are permitted without a purpose? The apostolic age was rife with them; is it a marvel if we have our share? There is but one answer on the part of enlightened reason, and that answer will help us to stand in the midst of the evil and to hold fast unmoved the hope of the gospel, looking to Christ, who lives, distrusting ourselves, who die. Our life is fleeting away; the battle will soon be over. Be strong and of good comfort. Stand fast; quit you like men. Keep close to the word in daily reading, and the peace of God will rule your hearts and minds and preserve you amid all chafes and tumults, unto his glorious kingdom, which will heal all sores, and chase all darkness for ever away.

Your fellow-sufferer, fellow-soldier, fellow-pilgrim and fellow-suppliant of the mercy of God unto eternal life.

—*Robert Roberts.*

THEN, THE END

"Then, the End, when he shall give up the kingdom to the God and Father; when he shall have abrogated all government and all authority and power. For he must reign till he has placed all enemies under his feet." 1 Cor. 15:24, 25.

It is a blessed privilege which the Church of Christ may now enjoy, to trace the plan of God for human salvation clear through to its consummation, and then to read with joyful satisfaction—*Finis.*

So we find it foretold. Six thousand years of man's suffering and dying experience are ended, and we are in the beginning of the seventh (thousand year) day of human existence. This seventh millenium is to be the most marked and eventful day in the history of the race, a day to be specially remembered throughout the multiplied ages to follow. For six thousand years death has been swallowing up the human race as fast as it came into existence. The elements of decay, both physical and moral, are at work at the heart of every opening bud of human life. But the now dawning seventh day shall witness the reversing of this order, the undoing of all this work of destruction.

It is variously designated in the Scriptures as the Day of Judgment, the Times of Restitution, the Resurrection Day, and the Day of Christ. In the dawn of this day the kingdom is to be set up, and so thorough will be its work that when this seventh day shall close, no force or governmental power will be necessary to secure obedience to God's will; for his will shall then be done on earth as it is done in heaven, without compulsion, freely, and from choice.

The great work of Christ during this age is Resurrection, Restitution. Few can believe that such a work is possible, even with God; and in order to exercise faith in the promise of a resurrection, and at the same time to help themselves over the difficulty of a seeming impossibility, the majority of Christians ignore the true meaning of death, and claim that after death the being is more alive than ever. But admitting the true significance of death as the Scriptures so clearly define, viz: extinction, annihilation, we ask, with Paul, "Why should it be thought a thing incredible with you that God should raise the dead?" Acts 26:8.

It is not presumable that we should be able to fully comprehend the philosophy of the resurrection or re-creation. The work of creating a living intelligent being is a work which we find it impossible to understand. Many men have great inventive genius, and have done may wonderful works, yet not one knows the secret of creative power: it is superhuman, beyond both our power and our comprehension. But to *re*-create an intelligent being who had once been utterly destroyed, so that it and others will recognize its identity, is a still greater work; but why should it be thought beyond the scope of divine power? It is not surprising that the world does not believe it, but the child of God led by the Spirit should find no such barrier to his faith. The world will, in due time, be convinced of the truth by actual demonstration, while the Church is taught by a different, yet equally convincing method; if we continue under the Spirit's leading, and turn not back to the darkness of unguided human reason.

The awakening from death will be one of the early events in the day of Christ, though not one of the first. As we have learned, the living nations must first be brought to a degree of readiness for such an event. The dead shall not be awakened until surrounding circumstances, etc., are more favorable for their discipline and development. The great "day of his preparation," "The Day of the Lord," the Day of Wrath upon the Nations, must first do its work in overthrowing the oppressing kingdoms of this world, in casting down great Babylon with its deceptions and snares, and in binding Satan, the great enemy.

The new, the heavenly kingdom, must be fully established, and its power and authority recognized by all the living, and the work of reformation among them be under way first. We do not presume that any of the dead will be brought back to be subjected to the same temptations and snares which now make shipwreck of the virtue of so many. There will be no licensed evils, and allurements to vice will not be permitted under that reign.

When the angry nations, worn out with their own vain endeavors to adjust human affairs, shall realize that only anarchy is the result, and shall learn to be still and to know that Christ is Lord (Psa. 46:10), and shall recognize His authority and power, then the preparatory work will be accomplished, and the proper work of the new kingdom may begin—the glorious work of restitution; bringing mankind back to their "former estate" of human perfection and Godlikeness. Gen. 1:26, 27.

The awakening from death, as well as the healing of those who have not completely died, are only the beginnings of restitution or resurrection, which will not be complete until the original perfection of mind and body, lost for the race by Adam, and redeemed by Christ, shall have been restored to all who would come to the waters of life and drink freely.

The awakening will find men morally and intellectually as they were when their existence terminated; hence the raising to perfection will require training, discipline, etc., etc.; and we are told that Christ shall reign until the work shall be fully accomplished—"He must reign till he has placed all enemies under his feet. Even death, the last enemy, will be rendered powerless," [or, Death shall finally be rendered powerless]. Vs. 25, 26. When sin is completely eradicated; when sickness and pain are no more; when all sorrow and sighing and tears are forever banished; then, and not until then, will death be destroyed, Adamic death, the great enemy, will be rendered powerless, destroyed, blotted out completely under the reign of him who obtained this authority and power by the sacrifice of himself. The object of Christ's reign is to bring about the grand results for which he died. The world redeemed by the death shall be saved by his life. Rom. 5: 10. We are assured by the prophet, as well as by the Apostle, that he shall not fail, but shall come off victorious over death. Isa. 25:8; Hos. 13:14; 1 Cor. 15:25, 54-57. Jesus shall not fail to accomplish his great mission. He must reign until he has accomplished it, when he will deliver up the restored empire to "God even the Father." Were we to *guess* how long a time this restitution would require, we would probably estimate differently, some longer, some a shorter period; but we are not left to conjecture. We are informed that it will be fully accomplished in a thousand years, during which time Satan and evil will be under restraints, and the saints, with Jesus their Head, shall live and reign. Rev. 20:3, 4. And how fitting, six days of evil and degradation, and one day of restitution, ushering in the countless ages of everlasting righteousness and happiness on earth as in heaven, among men as among angels.

It follows then, that the thousand years of Christ's reign shall complete the great work of salvation, and beyond it there is no probation for any; all will have had a full opportunity, with every favorable advantage. In the end or closing period of that age Satan is to be loosed for a little season for the final testing of mankind, and at its close he and those who follow his spirit and leadership shall be destroyed. That will be the "second death," from which there is no recovery. Rev. 21:7, 8.

Jesus ransomed no one from the second death; the ransom he gave was in settlement of the first or Adamic death only

(Rom. 5:17-19), and it is it, that he shall destroy during his reign, by releasing from its dominion, all whose liberty he purchased with his own precious blood. All Jesus' enemies shall be subjected to his power, and every person and principle willfully opposed to his and the Father's righteous law shall be destroyed. The second death is not Christ's enemy, but becomes a servant of righteousness in the permanent removal of everything opposed to righteousness. Nothing will be left to mar the perfectly restored creation. Then Christ shall present his finished work to the Father—a work whose perfection and glory will highly honor both the Father's plan and the Son's execution of it—a work which will make manifest the wisdom, power, justice, and love of God to all his intelligent creatures, and which will lead men to honor the Son who executed the plan, even as they honor the Father who arranged it.

When the work of restoration is complete and mankind has regained the image of God obliterated by sin, there will no longer be necessity for coercion. Obedience will be cheerfully and joyfully rendered when God's law is written in every heart. Hence, when Christ shall deliver up the kingdom to God, even the Father, his will shall be done on earth as it is done in heaven—freely and from choice—joyfully. The language of every heart will then be, "I delight to do thy will O my God; yea, thy law is within my heart." The perfect human nature will then be as it was at first, a law inscribed nature. (Jer. 31:33.) There is no necessity for the exercise of compulsory power where knowledge and ability are perfect, and where love reigns supreme in the heart.

To deliver up mankind to Jehovah's government before they have been perfectly restored, would be to deprive them of the protection of the precious blood before they had obtained all the blessing it was designed to afford them. To deliver them over imperfect to God's government, would be to deliver them to sure destruction; for God's law is perfect and approves only those who are *absolutely* perfect, and condemns all others as it did Adam, for even one sin. Therefore as Paul expresses it (Heb. 10:31), when speaking of some who would ignore and deny Jesus' ransom and protection: "It is a fearful thing to fall into the hands of the living God." It is fearful because of the absolute perfection of God's law, and the fact that His only allowance for imperfection is through Jesus, until the imperfect ones have been restored. But when at the close of the Millennial reign the whole world shall be delivered up to God, even the Father, it will no longer be a *fearful thing*, because having been perfectly restored by the Redeemer, all will then delight to do God's will perfectly.

It has been suggested and publicly taught by some that the ages to follow the Millennium will afford opportunity for the perfecting of such as during the Millennial age will not submit to the authority of Christ; and that by repeated endeavors, through ages if necessary, the incorrigible shall all be brought to obedience to God; and that thus, not one of God's creatures shall ever be destroyed—even Satan not excepted.

This idea is regarded by its advocates as a marked evidence of their superior generosity, love, and good will toward all. But leaving this out of the question for the present, let us consider briefly if the suggestion has any real foundation.

First, we have seen that the reign of Christ is foretold to be of a thousand years' duration (Rev. 20:4), and that at the end of that time he gives up the kingdom. (1 Cor. 15:24.) From this we must conclude that if there is to be any probation, or reconciliation of any beyond that time, it must be accomplished through some other agency than that of Christ.

Secondly, we have seen that the object of Christ's reign is stated to be the restitution of all things, the resurrection work Acts 3:19-24; 1 Cor. 15:20-26.

If the above suggestion were true, if it could be proven from the Scriptures, then it would follow that Christ shall fail to fully accomplish the work assigned to him, and that he will give it up at the end of the thousand years because of his inability to complete it, and that some other agency shall accomplish it.

But is this true? We answer unhesitatingly and emphatically, No. We are sure that the entire work of reconciliation —restoration, is to be accomplished through Christ because it is written, that God "hath committed all judgment unto the Son," that "He shall not fail nor be discouraged until he have set judgment in the earth" (Isa. 42:4), and that "He must reign till he hath placed *all* enemies under his feet,"—in subjection.

We are not left in doubt that the work of reconciling the world will be accomplished within the limits of Christ's reign (Rev. 20:4), because this is the very object of that reign. And beyond doubt God is able to undo in one thousand years, the work which Satan has accomplished in six thousand years.

There is absolutely no ground for believing in a *probation* for any beyond that time, because it is expressly stated, that in the end of that time, Satan and those who follow his leading shall be destroyed, and that Christ shall have put all enemies under his feet. (Heb. 2:14; Rev. 20:15).

On the strength of these scriptures we consider it clearly proven that God can and will make a thorough end of evil, and of evil doers who prove themselves incorrigible, and that speedily; and that the ages following the Millennium shall be ages of eternal blessedness, without the least alloy of sin. The righteous shall flourish and "evil doers shall be cut *off*"—"in His day"—the Millennial day.

Generosity, benevolence, and good will, are beautiful and commendable traits of character when centered on proper objects, but if extended towards the enemies of God, they become obnoxious in his sight, and worthy of condemnation. When the law of God condemned a guilty criminal to death, all Israel was commanded to stone him, thus expressing their acquiescence and approval of God's judgment. (Deut. 13:9.)

To claim a generosity and benevolence beyond that expressed in the Word of God, is to assume superiority to God, and is very un-Christlike. He who sympathizes with the evil doer whom God condemns, is partaker of his evil deeds. (2 John 11; Psa. 15:4.)

Let us seek God's will in God's way and it will speedily reprove and correct the vanity of frail humanity, should it attempt to be either wise or benevolent above and beyond what is written. "The meek will guide in judgment, and the meek will teach *His* way." Psa. 25:9. Let all the meek answer with assurance, "Great and marvelous are thy works, Lord God Almighty, *just* and true are thy ways."

"BEFORE honor is humility; and before exaltation is humiliation. Pride is a besetting sin of this age, and spiritual pride is one of the devil's strongest snares. Beware of these pitfalls."

EVERLASTING DESTRUCTION

"It is a righteous thing with God to recompense tribulation to them that trouble you: and to you who are troubled, rest, [together] with us; when the Lord Jesus shall be revealed from heaven with his mighty angels [agencies], in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction [*aionion*—not limited, i. e., upon which destruction *no limit* has been placed,] from the presence of the Lord and the glory of his power: When he shall [have] come to be glorified in his saints and to be admired in all them that believe (. . .) in that day." 2 Thes. 1:6-10.

This passage positively contradicts two classes of theorists. Those who claim that all will be saved eternally, are contradicted by the Apostle's statement that a class will merit and receive destruction, in harmony with Jesus' statement relative to the same "goat" class in Matt. 25:46. The large class which claims on the contrary that the punishment of the wicked is everlasting *torture*, are equally contradicted by the Apostle. He declares that the capital punishment which God will inflict upon the finally impenitent is DESTRUCTION, and that a class will receive this punishment or wage of sin—death.

But we notice the above passage specially, because some have thought it to teach that the class "who know not God," will be destroyed immediately when the Lord shall become "present," and thus fail to share in the Millennial blessings.

Aside from the saints who shall rest, the Apostle refers to two classes: the ignorant, who *know* not God [do not appreciate God's character and plans] and *obey* not the gospel, and "all them that believe" in that [Millennial] day.

First the Lord comes—is present; next comes the revealing of his presence. Until the revealing or manifesting of the Lord's presence, none will know of it except his saints, his "friends," (John 15:14) to whom it is revealed by faith through the testimony of the Scripture. Presently comes the revealing to the world which will be in flaming fire; trouble, judgments—consumingly destructive to evil and ignorance, and wrongs of every sort; taking vengeance, visiting tribulation upon evil systems and all wrong-doers.

This flaming fire, or punishment of wrong doing, with stripes and penalties, will continue to *burn* during the entire

Millennial age against wrong-doers, for Jesus reigns in order to "put down" all evil and the final result is stated to be the development of the two classes above referred to.

Those "who believe in that day" when the knowledge of the Lord shall fill the whole earth, and who come into harmony with him who is the Way, the Truth, and the Life shall be blessed; and He shall be "glorified" in the final perfection of all such in the end of the Millennial age—"all them that believe—in that day." On the other hand those who shall continue to be of the class who appreciate not God's character and obey not the good tidings of restitution shall be *then* accounted wilful sinners against full light and opportunity; and as such meet the specified and just reward: they shall "be punished with everlasting destruction from the presence of the Lord and from the glory of his power." For these there is not a further gleam of hope in either reason or Scripture. The object of Jesus' reign is to permit all who desire life on God's conditions, to obtain it. That reign will not close until its object shall have been fully accomplished; every redeemed son of Adam shall have full opportunity of proving himself worthy to retain the life which the great Restorer redeemed with his own. With the full end of trial must come a full end of evil: Neither sin nor sinners can go beyond the Millennial age and with its close all such shall be destroyed. Seven thousand years of mingled evil God sets before us as the limit. "The Lord preserveth all them that love him, but all the wicked will he destroy." Psa. 145:20.

GOD'S ORDER

"But I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." 1 Cor. 11:3.

The Apostle Paul here uses the human body as an illustration of God's order and arrangement among his intelligent creatures. The symbol is an apt one, and suggestive of perfect harmony. The head is the director and care-taker of the body; every interest of the body is taken into consideration by the head, and every possible provision made and applied to meet those interests. And in turn, the members of the body are always at the prompt and willing service of the head. And such is the sympathy between the various members that if one is disabled the other members are ever on the alert to execute the plans devised by the head for its recovery.

The headship of Jehovah was expressed to Adam in his perfect condition in Eden, when God said: "Of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, dying thou shalt die" (Gen. 2:16, 17, —margin). Here was an expression of Jehovah's rightful authority, his loving care and his generous provision—his headship. Man in turn should have expected to reverence, respect and obey the authority, to reciprocate the love and to gratefully accept and enjoy Jehovah's bounty. In the obedience expected, the idea of base servility was absent. Love commanded and love should have delighted in obedience.

Even Christ Jesus, highly exalted as he is, delights to acknowledge the headship of Jehovah—"My Father is greater than I"; "I came not to do mine own will, but the will of him that sent me." And again: "I delight to do thy will, O my God; yea, thy law is within my heart" (Psa. 40:8). In harmony with this thought of the headship of Jehovah, the prophet Isaiah represents Christ as the "Arm of Jehovah" (Isa. 53:1; 59:16), and in obedience to Jehovah's will he was active, prompt and willing, even unto death. Thus our Lord set us an example of the true relationship which should exist between himself the head and the members of His body.

Since Christ has redeemed mankind from death, all judgment, authority and power are given unto him; the office of the head is now vested in him; hence Paul declares: The head of man is Christ. And whatever is implied by this term in expressing the relationship between our Lord Jesus and Jehovah, his head, is also implied in that relation between Christ and man. He, then, who would be perfect, must find his chief delight in learning and doing the will of Christ, even as Christ Jesus delights to do the will of Jehovah. It should be his constant aim to bring "into captivity every thought to the obedience of Christ." 2 Cor. 10:5.

The next step in God's order indicated by the Apostle, is man the head of woman, or as shown in Eph. 5:23, the husband the head of the wife. Many who see clearly the headship of Jehovah, and the headship of Christ, fail to see the headship of man in the domestic relation. Prejudice, public sentiment and the abuse of power, have made this and similar expressions of the faithful Apostle quite unpopular. And this is not surprising, in the fallen and disordered condition of humanity. The Apostle Paul is variously charged with being a despiser of women, and as speaking without divine authority; and this even among Christians. But when rightly viewed, Paul, as usual, is found to give faithful expression to the divine order dictated by unerring wisdom for the highest good and happiness of all.

If the husband is the head of the wife, it implies exactly the same responsibilities on the part of each as named above. The husband should be the protector, provider and director in the affairs of life, and the wife the cheerful, willing co-worker in harmony with his will. He, therefore, who would assume the relation of head, should see that he is capable and willing to fill it after the divine pattern; and she who would become a man's partner in life, should see that she is ready to fill such position according to the divine arrangement.

Yes, says some one, that would all do very well if men were perfect, but we know that it not unfrequently happens that the wife has more ability and judgment to act as head than the husband. Very true, but that should be considered before such contracts are made. If unhappily it has not been considered in time, such wives should make the best of the situation and quietly assist in the office of the head with as much modesty and as little appearance of doing so, as the circumstances will admit. It also happens, says another, that the husband's will often runs counter to the Lord's will; how then? We answer, If the husband is consecrated to the Lord, and yet his will appears to be out of harmony with the Lord's will, he will be very ready, either to *prove* his course to be in harmony with the Lord's will or to change it. And here we see the wisdom which dictates that we should not be unequally yoked with unbelievers (2 Cor. 6:14). But if such contracts have been formed before we became consecrated believers, we must bear in mind that our first responsibility is now to our Lord our Heavenly Bridegroom. The worldly husband is not the head of his wife as a "new creature" espoused to Christ, Her first allegiance, is, therefore, to her real though invisible Lord, and in so far as may be consistent with this new relation, she should endeavor to fulfill the old also—a thing not possible in every respect. For one of those consecrated to God as living sacrifices to thereafter become unequally yoked with one of the world's children, is to violate the direct command of God (2 Cor. 6:14), and to take a long step towards ignoring union with Christ, "for what communion hath light with darkness?" The children of this world strive for the things of this world and delight in the world's approval, while the consecrated child of God has renounced all these and should be striving only to obtain those things which are beyond and entirely unknown to the world. But if both are united *in the Lord*, and walking after the Spirit, to do the will of the husband is to do the will of Christ.

The Christian wife sustains the same relation to the Christian husband that the Christian husband sustains to Christ, and that Christ sustains to God who is head over all. Should submission on the part of any be regarded as mere servility? By no means. Christ did not so regard it; why should we? There is neither servility nor tyranny where love rules. Love is neither boastful of its authority nor ashamed of its submission.

This order of headship we believe will still be God's order when all things are brought to perfection; and although there is much friction and lack of harmony now, because of human imperfection, there will be none whatever then. When Christ having finished his work delivers up the kingdom to the Father, he shall still be "subject to the Father." The wife will then be subject to the husband because it will be her delight to do his will, for the woman was made for the man; and the husband will delight to honor the wife, because she is the glory of her husband.

Ah, says Mr. Ingersoll, when God said: "Thy husband shall rule over thee," he established domestic slavery. Truly domestic slavery has followed, but did God establish it? Not at all. Sin established it. It is a part of the wages of sin. Man, created to bless by his power to rule, too often falls into the error of tyrannical misrule, and the desire of the wife which is toward her husband, alas, often ends in bitter disapointment —just as God had said. And not until the remedy is fully applied will the curse be lifted. And when that remedy is fully applied, man will recognize his true position and fill it, and woman likewise. The husband will delight to honor the wife as the weaker vessel, and the wife will see that she reverences her husband. The wife will look up with a lawful pride

in her husband's manly strength and glory, while he will regard with admiration and affection her womanly grace—not equal and alike in all respects, but each possessing those qualities of heart and mind which make them companions for each other.

If the relationship between husband and wife in the divine order stands thus, it cannot be true as some teach, that man and woman are exact equals in every respect. God never makes one the head over another exactly equal. Jehovah is superior to Christ, Christ superior to man, and man superior to woman the weaker vessel. Man's superiority consists in his great strength, both physical and mental. These various steps are in God's order. True, in the present mixed and imperfect condition many women are superior to many men, but such women should be very sure not to become wives of such men; for in so doing they must either violate the divine order (Eph. 5:22), or else submit themselves to an inferior which is also out of harmony with the Lord's design.

In view of these considerations, let us note the instruction of the Apostle Paul and see that its very object is the same as that contemplated in the union of the first perfect pair in Eden: "Wives, submit yourselves unto your own husbands as unto the Lord; for the husband is the head of the wife even as Christ is the head of the Church, and he is the Saviour [preserver, care-taker] of the body. Therefore, as the Church is subject unto Christ, so let the wives be to their husbands in every thing. Husbands, love your wives even as Christ also loved the Church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought man to love their wives as their own bodies." (Eph. 5:22-28). Children may then obey both parents, since each will be in harmony with the other and with the Lord.

In recognition of the same principle, the headship of man, Paul further states: "I do not permit a woman to teach or to assume authority over man, but to be quiet" (1 Tim. 2:12). Surely Paul does not mean that a woman's lips must be forever sealed that she may not declare the good tidings of great joy to others. Does not the same Apostle say: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all ONE in Christ Jesus?" And does not the prophet Isaiah teach that all the anointed, are anointed to preach the good tidings? It is in harmony with these, then, that we must understand the above words of the Apostle.

The Apostle's idea seems therefore to be, that in no case, however important the truth we are commissioned to bear, is woman to assume a position of authority and command. She may tell the blessed tidings of great joy anywhere and everywhere, and to whomsoever she has opportunity; but always with becoming modesty, stating the truth so clearly that *of itself* it may carry conviction with it and her own individuality be lost sight of. This element of character is one which naturally belongs to woman, but is generally very soon lost by those who attempt to work in a public way. The work for the majority of women, is the individual, quiet and none the less effective work. Her greatest influence is that exerted strictly within her divinely appointed sphere. If opportunity and ability should point out a more public sphere of usefulness, she may fill it as long as such opportunity lasts, if in so doing, she bears that modest, quiet demeanor, in action, word, and apparel, which becometh woman professing Godliness.

Again, we see that in this relationship of husband and wife, is prefigured the beautiful relationship between Christ Jesus and the church. And as in the type, so in the antitype, the church, the bride of Christ is to be subject unto him in everything; earnestly seeking at all times to know, and then delighting to do his will. As the woman is not to assume authority and direct the man, so the church is not to assume authority and to attempt to direct in the Lord's work, but is to be "quiet," searching diligently to know his plan and methods, and then endeavoring faithfully to execute them.

When God's plan shall be brought fully into execution, we see that loving authority and joyful submission will fill the universe with blessed peace and everlasting joy—and "God shall be all in all" (1 Cor. 15:28). Head over all—his will done in earth as it is done in heaven. Seeing this to be God's ultimate design, it should be our endeavor now, so far as it is in our power, to carry out and illustrate that purpose now. It can only be fully illustrated, however, by those who are "united in the Lord."

The Apostle's high regard for woman and woman's work is shown by his mention of several faithful co-laborers and helpers among them—see Rom. 16:1-6, 13; also Phil. 4:3. "I entreat thee . . . . . help these women which labored with me in the gospel . . . . whose names are in the book of life." And Acts 1:14: "All continued with one accord in prayer and supplication with the women." And 1 Cor. 11:5: "Every woman that prayeth or prophesieth (teacheth)."

These scriptures teach, that women did a work in the Apostle's days which was approved and appreciated by them and by the Lord. Yet women usually spoke only at the smaller gatherings; and when Paul said, "Let the women keep silence in the congregations," he probably had reference to the public gatherings at which it was the custom to have more or less debate. In these public debatings, Paul thought a woman's voice would be out of place, and this is the opinion of most thinking men and women today, though it has by many been carried to an extreme, forbidding them to pray or teach on any occasion, even in more private assemblies of Christians; this we regard as an error.

God has arranged that the man and woman are representative of Christ and his Bride, the Church, and this rule by which the husband is the head of the wife is always maintained in the Scriptures. And probably this is one reason that men have always been given the more active public work of the ministry, and women more the work of assisting and more private teaching, yet equally as acceptable to God. So Christ is the active agent in carrying out his own plan. He is the great minister of all, and we as his Church are permitted to be helps meet for his use; to do a lesser part and yet an acceptable part, well pleasing God.

These remarks are suggested as answers to many inquiries from beloved sisters in Christ who love to tell the blessed story of God's wonderful plan, who yet doubted the propriety of so doing lest they might be in conflict with the inspired teaching of our Brother Paul.

We hope that all such will thus be aided in clearly reading their commission, to declare the glad tidings in such manner as becometh women of the anointed body. MRS. C. T. R.

"THE LORD YOUR GOD PROVETH YOU"

"And many false prophets shall rise, and shall deceive many. There shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that if it were possible, they shall deceive the very elect. Behold I have told you before." Matt. 24:11-24.

"If there arise among you a prophet, or a dreamer of dreams and giveth thee a sign or a wonder, and the sign or wonder come to pass whereof he spoke unto thee, saying, Let us go after other gods which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul." Deut. 13:1-3.

When the disciples came to Jesus inquiring what should be the sign of his presence and of the end of the age, before answering their question [See art. "The Sign of His Presence." in our January issue.] he took occasion to give some important information as to events which should transpire before that time. Among others he foretells the rise of many false prophets and false Christs, and of their power to deceive. Then he adds, "Behold I have told you."

To be forewarned is to be forearmed, if we heed the warning. But forgetting the warning and instruction, the many, as Jesus foretold, are deceived by these pretenders, and because iniquity abounds, the love of many of God's children waxes cold. Standing where we do to-day, in "The Time of the End," and looking back, we are able to discern many false Christs and false prophets, and can see how Jesus' words have proved true, that many have been deceived thereby.

The word Christ means anointed, and is applicable not only to the anointed head, but also to the anointed body of Christ, all who as followers of Jesus have made a covenant with him by sacrifice: hence those systems pretending to be the anointed body, and who are not really such, are false Christs. The various great religious systems each claim to be the anointed body, the church, the body of Christ, though each regards its founder as its head. Though these systems contain members of the true church whom they have blinded and enslaved, yet as systems they are false—false Christs; and being deceitful ensnarers of the true they are really anti-Christs.

The chief and greatest of these systems is the great "Mystery of Iniquity," the Church of Rome, whose head is the Pope. Its "lying wonders" have truly deceived many, and out of this system have sprung the various minor systems, each claiming to be the church, the body of Christ, and each acknowledging and following others than the true Head, Christ Jesus, though all assume his name.

Not only have these false christs anti-christs, arisen, flourished, and deceived many, but many individual false prophets, or false teachers have also arisen; and through the combined influence of all these, iniquity (erroneous faith and practice) abounds. The truth has been covered, and error has been advanced, accepted, and acted upon. In the significant language of the prophet (Isa. 59:14, 15), "Truth is fallen in the streets, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey."

Since inquiring minds begin to weary of the confusing errors presented by the various and conflicting false christs and false prophets, it is becoming quite a popular method with all of these, to silence inquiries with the assurance that what they believe is really of little importance, that the all important thing is to live a virtuous life, and to give their influence and support to some one of the many false christs or false prophets, and to work in harmony with them and under their direction.

But let us consider for a moment what has been the effect of some of the false doctrines which have been advanced, and see if this idea, which has now become so common, is a correct one. Take for example the dogma of inherent immortality. This idea was first advanced as a fundamental doctrine of Christianity by the apostate church of Rome, and has been held and guarded with special care by all denominations of so-called Protestants. From this as a root principle, have grown the dogmas of eternal torment, of purgatory, of death as a mere transition period, an instant of change with no cessation of life, for say they, man is immortal, and cannot die. If man must live forever somewhere, they argue that such everlasting existence must be in torment if not in bliss. In harmony with this idea, death cannot be regarded as an enemy, nor as the punishment of sin; nor can any blessing be seen in the scripture teaching of a resurrection. And further, if death be not regarded as the punishment of sin, the logical inference is, that the death of Christ as man's Redeemer or Substitute, availed nothing. This logical inference has not yet been drawn by the masses of those who compose the great systems, simply because of their drowsy lethargy; but for centuries the false idea of inherent immortality has been strengthening its roots, and shooting out and building up its branches, and soon the sure fruit will be a general denial of the redemption secured through Jesus' death. Already, prominent thinking ones in these various systems, reasoning, not from the Scriptures, but from the so-called orthodox standpoint, are boldly declaring their conclusions, and with no little effect upon others.

This is the logical effect so far as faith is concerned, of that one single item of error firmly rooted. This error and those which have grown out of it, have also deterred the church from pursuing the most important part of her work, viz.: the building up of each other in the truth as presented in the Scriptures, from which alone come the highest and purest incentives to a holy life and to untiring zeal in the divine service. Furthermore, by inculcating ideas of God which represent him as cruel and vindictive, encouragement has been given to those base qualities of man's depraved nature, and as a consequence, the most cruel persecutions and pitiless and revolting crimes that the world has ever witnessed have been perpetrated in the name of Christianity, and by those claiming to be the followers of Christ.

Take another dogma which is held and guarded with the utmost jealousy by all these systems, viz.: the dogma of The Trinity, an idea so absurd that its very absurdity is taken as proof of its divine authority, though not a text of scripture can be quoted in its support, save a single spurious clause (1 John 5:7-8. Without the interpolated words it reads plainly as follows:—"For there are three that bear record, the spirit, and the water, and the blood; and these three agree in one" (testimony), introduced for this express purpose, now generally known and admitted to be an interpolation. This dogma teaches that God is three separate and distinct persons, equal in power and glory; that the Father is a person, the Son is a person, and the Holy Spirit is a person, yet all three are one person. In this confusion of ideas none can form a clear conception of God, and all their thoughts of him must be very mixed and cloudy. It tends to mystify their comprehension of the sacrifice which Jesus made for our redemption; for, if the three persons are one person, then when one died all must have died, and the universe was left without a God for three days and mere chance must have raised him up from death if the true idea of death be accepted; or if death be considered but a period of transition from one nature to another, then this must have been the case with Jesus also, and consequently if he was of the divine nature before death, he must be of a different nature now.

And so one absurdity leads to another, and leaving the principles of the doctrine of Christ as set forth in the Scriptures, the various false bodies of Christ have built themselves up into systems of great size and influence in the world. Their great claims and apparent success have deceived very many of God's children; repressed their zeal for the truth, left them in almost complete ignorance of the Gospel hopes, both for the world and for the little flock of overcomers, led them to worldly conformity, and prejudiced them against the Truth and against all true truth seekers. And as the prophet said, the few remaining truth seekers become a prey—a prey to the hatred, opposition and persecution of the church nominal. Ah, yes, what we believe makes a very great difference. Our FAITH has a most potent influence in moulding both our character and our destiny; and every child of God should beware of any system or person that seeks to guard its theory against thorough examination and criticism by undertaking the importance of a correct faith.

True to Jesus' words, because iniquity (erroneous doctrine and consequent erroneous practice—worldliness, etc.) abounds, the love of many waxes cold. The Lord seems afar off, incomprehensible and almost unknown. How can they delight in his word who are ignorant of it? or how rejoice in his promises who do not comprehend them? or how strive for the offered prize who do not discern it?

The elect of God cannot be thus deceived; they have walked and are walking with God in the midst of a crooked and perverse generation, searching, believing and trusting his word, walking in its light and striving to fulfill the conditions for the attainment of its exceeding great and precious promises. This fixedness of purpose, and adherence to it, not only designates such to be the elect of God, but it shields them from the deceptions and snares of false christs and false prophets (teachers). Though many such have doubtless lived and died in those false systems, they overcame their influence through faith and loyalty to God. We should not forget that the separation of the wheat from the tares was not *commanded* until the "harvest." Matt. 13:30. It was the Lord's design to *let* wheat and tares grow together until the harvest; but in this harvest time it is his will that all such should come out and be separate when his truth makes manifest the true character of these systems.

But even after coming out of these anti-christ or false-christ systems, there are many false prophets who assume authority to direct the consecrated, who teach theories subversive of the truth and pervert the Scriptures to support them. Such false prophets always have been and always will be found, so long as Satan has power in his hands; that is, until he is bound.

And our Heavenly Father permits it so to be: why? To prove his people: "For the Lord your God doth prove you, to know whether ye love the Lord your God with all your heart and with all your soul." The Lord would prove whether we have received the truth in the love of it and of its Author. It is very often the case that truth is received by some because of their love for those who bear it, and without personal searching to prove that it is from God. Such have not received the truth in the love of IT, and sooner or later some circumstances will unsettle them. If the prop falls into error such will surely fall with it; or if love for the prop grows cold, the love for truth thus received grows cold with it. But love for our brethren in Christ, and special love for those who serve us most, will never overthrow the faith of those who receive the truth in the love of *it*.

Should controversy arise because the way of truth is evil spoken of even among those through whom the blessed Gospel has been received, and who have been greatly loved for their work's sake, it will only impel those who are wholly the Lord's, to a more diligent searching of the Scriptures, and thus more earnest inquiring of the Lord to make very plain the way.

Peter reminds us that there were false prophets in Israel, even as there should be false teachers among us; (2 Peter 2:1) and Moses declares that it was permitted to prove Israel. If faithful to God, no consideration of a personal character should lead them to turn away from God's truth after these false teachers. When we remember that these things happened to Israel as types for our instruction, the words of Moses become very significant:—"If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend which is as thine own soul, entice thee secretly,

saying, Let us go and serve other gods . . . thou shalt not consent unto him, nor hearken unto him, neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him. But thou shalt surely kill him; thine hand shall be first upon him to put him to death and afterwards the hand of all the people." (Deut. 13:6-9.)

Thus the Lord proved Israel's determination to obey him at the sacrifice of any earthly friendship if need be. And in this Israel was a type of both the world in the age to come, and also of the church in the present time. Temptations even from dearest friends to depart from the living God and serve idols, whether those idols be self-exaltation, or any other thing, must be resolutely met with a fixed purpose to follow the Lord wholly. Such suggestions may not be harbored nor consented to by those fully consecrated to God, even though they come in the most deceptive disguise, and by dearest friends. And not only so, but deceptive errors and influences must be put to death; they must be pelted to death by the stones of truth. Our weapons are not like those of fleshly Israel—not carnal but spiritual, and mighty in pulling down the strongholds of error. 2 Cor. 10:4.

Ever bearing in mind that the Lord your God doth prove you, to know whether ye love the Lord your God with all your heart and with all your soul, and whether your love to him is paramount to every other love, however strong, we may meet the trials of severing friendships and dissolving earthly ties, with firm unflinching confidence in God, who will crown with everlasting joy, the faithful overcomer who has fought to the end the good fight of faith.

CHRISTIAN UNION

"I exhort you therefore . . . to walk in a manner worthy of the calling wherewith ye were called; with all lowliness of mind and meekness, with long suffering, bearing with one another in love, giving diligence to keep the oneness of the spirit in the uniting bond of peace: one body [church] and one spirit [aim—mind] according as ye were also called in one hope of your calling; one Lord, one Faith, one Immersion, one God and Father of all he who is over all, and through all, and in all . . . "And he gave some indeed [as] apostles, and some [as] prophets, and some [as] evangelists, and some [as] shepherds and teachers; with a view to the fitting of the saints for work of ministry, for an up-building of the body of Christ; until we all *advance into the* ONENESS of the faith, and of the full knowledge of the Son of God; into a man of full growth, into a measure of stature of the fullness of the Christ; that we may no longer be infants, billow-tossed and shifted around with every wind of teaching in the craft of men, in knavery, suited to the artifice of error; but pursuing the truth in love, may grow into Him in all things who is the head, Christ; out of whom all the body fitly framing itself together and connecting itself through means of every joint of supply, according to an inward working in measure of each single part, is securing the growth of the body unto an up-building of itself in love." Eph. 4:1-16. *Rotherham's Trans.*

Christian Union is an end greatly to be desired and sought for among God's children, yet it is of great importance that we have union on the true and Scriptural basis. Union on any other is as detrimental, as true union is advantageous.

In the above exhortation of the apostle, we have christian union presented as a possibility, as a thing to be desired, and as a necessity to the healthy growth and development of the body of Christ. He presents also the conditions under which it may be attained, and by which it may be perpetuated.

Let us notice first the character of that union of which Paul speaks. He says it is a union in which all so united acknowledge the one Lord, are inspired by the one faith, are baptized with the one baptism, begotten of the same Father, filled with the same spirit, and discerning and striving to attain the same high calling, recognizing one another as fellow members of the same body, and fellow-heirs of the exceeding great and precious promises. Being in the world yet not of it, walking separate from it, misunderstood and despised by it, how natural it would seem for those of such common hopes and experiences, to feel bound together by an almost indissoluble tie of love and sympathy.

To a very great extent this union is felt and is strengthening among the consecrated ones; yet we apprehend that its necessity and advantage are not fully appreciated by all the body. Frequently we hear such expressions as the following among christians:—"*Of course* we cannot all see alike; the Lord permits you to see some things which he will not show to me and vice versa." "*Of course* our minds being differently constituted, some portions of truth you or I must fail to comprehend, while others may enjoy them." And so they think it impossible to be in fullest accord and sympathy; and if any two or three do agree perfectly, it is counted by them as an evidence of weakness on the part of some of the number; for surely say they, "Independent thought and study *must develop differences.*" And with this belief pride often steps in and suggests the desirability of a little difference, lest too close an agreement be understood by others as an evidence of weakness. We doubt not that this very suggestion is the prime cause of much of the division which arises among saints; and that it is the special danger of those who having escaped from the confusion of Babylon, are seeking independently to prove what is truth. Let us beware of this little root of bitterness, so small at first as scarcely to be discerned in our hearts; yet if not plucked up, it will soon grow and crowd out the truth, as well as the love of it.

Christian union *is a possibility.* The same Spirit is promised for the guidance of the entire church—every member of it, and it is impossible to conceive that the Spirit would lead some into truth, and others into the exact contradiction of it. One member is not set to building up the body, and another to tearing it down; and where such work is being done, it behooves each one to see to it that he is not of the latter class, nor in the slightest sympathy with it. With such opposing sentiments we find the various denominations of the great Nominal Church attempting to form a certain kind of union, and then calling it "Christian Union." This union is effected not in the manner Paul indicates—through a common faith, hope, and experience; but by ignoring doctrine, agreeing to disagree and that each one shall speak well of and advance his own denominational interests without opposing what he believes to be error in the other, and so each one tells the world that the other is all right, that somehow, in some way, (inconceivable) these different roads are all so many different pathways to heaven, and they may please themselves as to which one they take; and though the most extreme discord exists among them, they claim that it is of utmost importance to be identified with some one of them. But this is not the kind of union of which Paul speaks.

If as Paul teaches true christian unity is a possibility let us note the conditions under which it may be attained:—First, he suggests that in all so united there must be lowliness of mind, meekness, a mutual bearing with one another's weaknesses and frailties covering all such things with the mantle of love; and then a constant watchfulness lest we grow weary in so doing. But the *one* Lord, *one* faith, *one* immersion and *one* hope must be there as the primal basis of union.

The plan which the Lord has adopted for building up and cementing the body of Christ, is by the appointment of various members to various offices for the general good of all: He gave some apostles, and some prophets, and some evangelists, and some shepherds and teachers, not that the other members should receive their teaching without investigation, but in order to aid them in that work. Every thought suggested and every exposition of Scripture advanced by these must be brought to the test of the Word; and the testing may be of great service, if the assembling of the saints be largely devoted to this important work, not in the spirit which so often marks controversy, each more anxious to maintain and establish his own opinions than to discover truth, but in the spirit of meekness which totally ignores such base considerations, in an all-absorbing desire to discover the Lord's will and plan.

Controversy, and the closest scrutiny and criticism, under such circumstances and in such a frame of mind on the part of each cannot fail, under the promised guidance, to bring all such into a blessed unity, into oneness of faith; and to strongly cement the uniting bond of love and peace. He whose privilege it is to teach, will not be offended by such criticism if filled with this meekness and lowliness of mind, but will desire and encourage it so long as it will be satisfied by a Thus saith the Lord, as proof. But vain babblings and strife about matters of no importance should be avoided. A realization of the importance of truth, and a hungering for it, will find no time for "babbling."

Those so united and harmoniously working together for the upbuilding of the body, must of necessity advance, and that rapidly in knowledge and fitness for the work of ministry. We should not forget that every member of the anointed body is anointed to preach (Isa. 61:1), called to the ministry [to the *service* of Christ, head and body,] and all our assemblings together, either personally or by means of the press and mails,

are so many ministerial conferences for the purpose of enabling each to do more efficient service for the upbuilding of the body itself, fortifying the various members against attacks of error and strengthening in each the comprehension of the truth.

Thus all the members of the anointed body in communion with the Lord, filled with the same spirit, and being baptized with the same baptism [See article "Baptism" in TOWER of October, 1884,] may together advance into the *oneness* of the faith and of the *full* knowledge of the Son of God, being firmly bound together by the uniting bond of peace—love.

Let us then no longer hinder our one-ness of faith by the vain and sinful idea that we must not see things exactly as others do, but must be "independent." He that is independent of the body is independent of its head also, and is not a member of the body, for in it each member is made dependent on others. So surely as we are living in the "Day of the Lord," so surely as the bringing back of Zion is in progress, so surely we are living in the time when the "watchmen shall see eye to eye," with clearness and harmony of vision; all should be of one faith and enabled to point out the waymarks and bulwarks so clearly that every earnest member of the body may see light in God's light.

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VIEW FROM THE TOWER

"I will stand upon my watch, and fix my foot upon the Tower, and I will watch to see what will be said to me." Habakkuk 2:1.

Human judgment in its fallen condition is very much inclined to take extreme views on whichever side of a question it looks. Like the pendulum of a clock, men go from one to an opposite extreme. The way to steady and settle our judgment is to conclude that we can know only what God has revealed, and come to the Bible as His revelation; and, leaving our own opinions, make new ones strictly and entirely therefrom.

This disposition to fly to opposite extremes frequently manifests itself in those who for years have believed that ninety-nine out of every hundred of the human family were en-route to everlasting torture. When they come to realize that the love of God would sanction no such thing, but that the extreme penalty of sin is destruction of being; and that from the destruction (death) which came upon the entire race through Adam's sin, a *full* ransom has been made by Jesus, and that a full RESTITUTION of all the forfeited rights, privileges and enjoyments of perfect life is to come to all in God's DUE TIME—when they see this, they become so overjoyed that they go to an opposite extreme and conclude that God is *so* loving that he would never be happy unless ultimately *every* human being shall be everlastingly saved. From the extreme view that God was all JUSTICE and without LOVE, they unintentionally run to the opposite extreme that He is *all* LOVE and destitute of justice.

Beloved, let us BALANCE our warped and perverted and unbalanced judgments by the testimonies of God's Word. Let us remember that EXISTENCE is a boon from heaven, to be forced upon none. It is a favor, a blessing, designed only for those who shall appreciate it; and who will use it in harmony with the LAW OF RIGHT, the law of God; others cannot have it, and must cease to exist; not only for their own good, but for the good of all and the everlasting purity of God's kingdom in earth and heaven.

Surely God has stated to us plainly that justice and equity are the very foundations of his throne (Psa. 89:14); and not only so, but for over four thousand years he illustrated the penalty of sin and the unrelenting, positive character of his justice, which not only condemned Adam (and all the race as represented in him) to death, destruction, but *refused to* FORGIVE that wilful sin, because God could not do so and be JUST. Rom. 3:26.

Surely such a demonstration of *justice*, as God manifested in giving His Son to be a *ransom* ["corresponding price"] for all, before that sin could be blotted out, evidences a firmness and a justice on God's part that is simply sublime. It should not only be an assurance to us that those once *justified* from Adamic guilt have nothing further to fear therefrom (1 John 1:9), but should also assure us beyond question, that all who are fully released from Adamic penalty and guilt when on trial individually, would be dealt with in the same inflexibly just manner that Adam was. If obedient, life will be sure, as the reward; if disobedient, death [this time a second death], as surely as in Adam's case. And the condition would be the same, in that Justice could no more forgive the personal wilful sins which invoked the second death, than it did the Adamic sin which invoked the first death.

But, some one inquires: Will God's love ever change? And if not, will not the same love which planned the ransom through Christ and the coming restitution as a result, prompt God to again redeem with another ransom those who go into the second death?

We reply: God is the same yesterday, today and forever, and will always pity and love any of His creatures who *unwillingly* or without their own will or choice, are under the penalty of His law; but from the very nature of things He can have neither sympathy nor pity for those who with a *full* knowledge of the heinousness of sin, a *full* experience with its penalty, and a *full* knowledge of what it cost for their redemption from it once, and *full* ability to resist it, shall, notwithstanding all this *wilfully*, and designedly, despise His goodness and love, and violate the laws which they know *divine wisdom* enacted for the lasting good of all: with such, God cannot be *pleased*. As God hates sin because it is wrong and works evil, so he must "abhor" and be "angry" with *such* WILFUL sinners as we have just described.

No; *another* redemption will never take place! Another *ransom price* will never be given! We confidently and strongly state this, because supported both by Scripture and reason, as follows:

It is declared that Christ shall reign until he has subdued *all* enemies. Sinners are enemies through wicked works; and such as will not be RECONCILED to God's laws and arrangements must be, destroyed, as it is written: "All the WICKED [wilfully so] will He [God] *destroy*." (Psa. 145:20.) The wicked shall be [*re*]turned [Heb., *Shub*, turned back, returned;] into hell [*sheol*—death; hence SECOND DEATH]. (Psa. 9:17.) This agrees also with the statements of Revelation regarding the results and termination of that Millennial reign: Satan and all who in that time of trial, shall willingly and persistently follow his example, and be thereby his co-workers in evil (his messengers) shall together be cast into the "Lake of fire," symbol of destruction—the second death. Rev. 20:14, 15.

Nor can any one consistently claim that the second death is to be destroyed by a resurrection of its captives out of it, BECAUSE it is stated that present death—the first (the death which resulted from Adam's sin) is to be destroyed by resurrecting ALL who went into it; because redeemed from its power by the precious blood of Christ. These two deaths are not the same; hence the first can and will be destroyed, while the other everlastingly blots out of existence, and thus everlastingly punishes all who go into it. Those who cannot see more, should at least recognize the difference by the fact that the *one* is cast into and destroyed in the other. (Rev. 20:14.) That this destruction of all wilful evil doers who, under the favorable opportunities of the Millennium refuse to *hear* [heed] that Prophet (Acts 3:23), will take place, is evident, from the statement that this is at the close of that reign (Rev. 20:7-9), and that immediately following it everything is described as pure, holy and happy—no sin, and hence none of its results. Rev. 21:4, 22.

The only one of Jesus' parables which furnishes a clear outline of that age (Matt. 25:31-46), shows the same termination of that age, in which "the Son of Man shall sit on the throne of his glory" and judge the world. It shows that those who at the end of that trial are of the "goat" class, having refused to become his sheep, will be delivered into *everlasting* punishment [DEATH being the punishment or wages of sin] prepared or designed [only] for the Devil and [those who *wilfully* and persistently follow his precepts and example] his angels.

To claim *another* redemption and *another* chance beyond that which the Millennium brings, as a result of the ransom given by Christ, is not only to add to God's Word, but to contradict it; for it declares that those who sin WILFULLY after knowing the truth, show that they *despise* the ransom-sacrifice and do despite to the spirit of FAVOR which God therein manifested toward them; and that for *such*, there remaineth no more a sacrifice for sins, but a fearful looking for of judgment and fiery indignation which shall DEVOUR these adversaries of God and his law. "Christ dieth no more;" and even if he did, it is declared that such put themselves in such a condition by opposing and despising

God's once manifested goodness, that it is IMPOSSIBLE TO RENEW THEM AGAIN UNTO REPENTANCE. See Heb. 6:4-8; 10: 26-31 and Rom. 6:9.

The results of the Millennial Age will be so complete and perfect, that not one being who appreciates God's favors, and desires to please him, will be destroyed in the Second death; and not one will escape it who is not at heart, as well as outwardly, in fullest sympathy with God's government and its beneficient laws in support of righteousness, peace and love. Christ will do this work so thoroughly that when the kingdom is delivered up to God even the Father, nothing by way of making it more perfect will remain to be done in the successive ages. He must reign until he has put all enemies under his feet. He shall not fail nor be discouraged till he have ESTABLISHED righteousness in the earth on a lasting basis. 1 Cor. 15:26, and Isa. 42:4.

Besides, suppose a case: Suppose a being to have lived through the Millennium under the full light and teaching of the Christ, with all of its lessons fully impressed upon him, who yet cherished such love for evil doing, that when evil is given greater liberty of action in the end of that age—as a test of the heart sentiments—he would follow that evil willingly and knowingly and eagerly, and as a result of resisting Christ is "cut off from among the people," in the second death (Acts 3:22.) Suppose for the moment, such an one resurrected from that Second death and tried again; what assurance could there be that with the SAME knowledge and liberty again at his command he would not do the *same* again? And if some one suggests that God COULD coerce his will, and thus compel his everlasting obedience, we answer, Yes; but God declares that such is not his design. He seeketh not such as he can compel, for he could compel all; but, "The Father seeketh *such* to worship Him" as "worship Him in spirit and in truth." (John 4:23, 24.) Besides, if God is going to *compel* their acquiescence to his laws, why not do so at first without having a "second death;" and without marring the perfectness and bliss of future ages by trying over and over again to get some one to consent and worship him in spirit and truth whom in the end he must compel? This is unanswerable.

Again, if such were to be *compelled* to obedience would it not be degrading them below the level of manhood? Is not manhood's chief glory his will, his power of moral choice? And would not such a change as would deprive him of this freedom of choice deprive him of manhood and make him merely a machine? And if so would it not be far more to God's glory to blot out such unworthy beings and create such *"new machines"* as he wanted—if he wants mere machines?—which evidently he does not.

The mistake of those who fall into this error is that they do not fully appreciate the opportunities of the Millennial Age, and the abundant arrangement there, provided by divine wisdom. They think of it as though the sin of disobedience might possibly be *one act*, and it perhaps induced by a measure of ignorance or lack of experience or weakness. But no; God's provision has been complete: Man will not be suddenly brought to perfection and then suddenly exposed to trials which might sweep away his judgment, and over-riding his past experiences, sweep him into evil; but he will be brought gradually to it during that age, as in a school. He will be helped to surmount the weaknesses of the fall, and to regain the summit of manhood's estate; helped by the Redeemer who purchased for him the right to return to that estate. Christ, in restoring to man "that which was lost" (Luke 19:10, and Acts 3:21) will do it in such a manner as will do the man most good. He will make known to him its advantages and opportunities [bring him to "a knowledge of the truth"] *while* saving him out of Adamic death (1 Tim. 2:4.) He shall in that schooling learn what wilful sin is and the sureness of its punishment, and be fully acquainted with the fact that at the close of the age all must be in heart, in will, holy, and in harmony with the holy God, else they will be condemned to death—destruction everlasting—as wilful transgressors unworthy of God's blessings, and unfit for the ages of perfectness then to be introduced.

We cannot suppose, judging from our own feelings, that MANY would thus sin WILFULLY and despise God's favors; nevertheless the fact that Satan has done so for the past six thousand years, and that he will when "loosed," at the end of the next age, be of the same disposition, notwithstanding all that he shall have witnessed of God's love, etc., (as God's Word positively declares;) proves that some are not affected to repentance by a knowledge of God's goodness, and reasonably leads us to conclude that there may be some of mankind whom it will be as *"impossible* to renew . . . unto repentance" as Satan. And this conclusion Scripture sustains by positive declarations.

Out of the billions of the race who have lived and will there have trial, it would not be *many* if ONE MILLION should prove incorrigible and be returned to sheol—destroyed in the everlasting destruction of the second death; but for the sake of an argument let us suppose that only one thousand would be of this incorrigible class. Let us suppose the suggested theory of some, that these who go into the second death will be redeemed out of it by a "ransom" [corresponding price] as all the race was redeemed out of the Adamic death. In that case it would be necessary that one thousand *perfect* beings should die to "ransom" this thousand wilful sinners. One Saviour could not give a *ransom* [a *corresponding* price] for all these, as Jesus did for the entire Adamic race numbering millions; because this thousand were *each one*, WILFUL sinners, while in the case of the Adamic race, there was but ONE perfect person tried; ONE only sinned wilfully; and hence ONE perfect being freely offered, was a full ransom—a corresponding price. See Rom. 5:17-19 and 11:32.

But to continue the supposed case and show its further inconsistency: Suppose that at the close of the Millennium *one thousand* of the perfected race were to present themselves as ransoms for the one thousand incorrigible, what a scene it would be—a thousand Calvarys at once. And who would put them to death? Not the holy and righteous; they should and could no more slay their brethren than could the Apostles have crucified Jesus. Then we must suppose to carry out this incredible supposition that the ONE THOUSAND INCORRIGIBLES would add this to their wilful sins; that they would kill their redeemers: And surely no better proof of their incorrigibility could be imagined than a willingness to shed innocent blood.

But some may want still further to suppose:—Suppose after all this, they come to realize the great sacrifice these redeemers have made for them, would it not melt them to love and obedience? We answer, No; *"it is* impossible to renew" SUCH "to repentance." In the first place they could not *"come to realize it,"* because if perfect and doing it wilfully, they must have realized their offence all along. In the second place, if the love and sufferings of Christ did not move them, no love and sufferings would; for "GREATER love hath no man than this." If with a perfect knowledge of the love of God for men, manifested in him who was rich yet for our sakes, became poor that we through his poverty might be made rich, if this love of Christ does not constrain them nothing would: And it is perfectly absurd for us to think of God trying to outdo his own superlatively grand exhibition of love. John 15:13.

So far from mourning for their loss, the balance of the race will be so ashamed of them, that they will be relieved by their utter blotting out of existence. Yea, all the righteous, from Jehovah to his humblest intelligent creature, must rejoice, when after full opportunity for reformation, the Universe shall be cleansed of the incorrigible. Their destruction will be a mercy to themselves, as well as for the lasting happiness of all the righteous.

Let us balance our judgments by the testimony of God's Word, and be careful to make straight paths for our FEET, lest that which is lame be turned out of the way—rather let it be healed.

TABERNACLE SHADOWS

THE TABERNACLE pamphlet being out of print, this issue will hereafter supply its place. As our usual sized paper would not contain it complete, we have issued a double number. A thorough study of the subjects herein presented, will require not less than two months. May these solemn lessons be as strengthening to your hearts as to ours.*

* [As our readers have the TABERNACLE SHADOWS in book form we do not include it in this reprint of the Towers.]

CONSIDER yourself the guardian of the character of those who may be absent, as you would wish others to guard your character in your absence.

LITTLE pains and little annoyances and little discomforts are as much a part of our discipline as are the formidable adversities that occasionally smite us like hurricanes.—*T. L. Cuyler.*

EXTRACTS FROM INTERESTING LETTERS

London, June 29, 1885.

DEAR MR. and MRS. RUSSELL:—Although it is so long since I wrote to you last, it is not decrease of interest in glad tidings which has kept me silent. The Z. W. TOWERS you so kindly sent are a source of great refreshment to me and to those to whom I make their contents known. Some point which has been exercising me in the Scriptures is touched upon in the next number that arrives. One of these happened to be the Baptism, about which having only been sprinkled and confirmed by the Church of England, I have felt dissatisfied in proportion as I have become more enlightened. Before separating from the Church of England I saw the error of infant baptism and I perceived that it was open to me to decide whether I would be immersed or not according to my conscience; then I endeavored to find a set of christians who would perform the office for me without seeking my enrollment with their special tenets, but I did not succeed. I am not satisfied without fulfilling this outward symbol, simply because the Lord enjoined it—so hope to be given the opportunity very shortly of taking this step together with some I have been teaching.

I am extremely obliged to you for sending all that you have sent, but if you knew how many more copies of the "Food" and "Tabernacle" I could use you would try to spare me some more; ere long I trust you will receive some money from me to pay for your supply of them to me and my friends. It is so strange that wherever I have lent the books they are almost invariably lost or mislaid so long that one would be tempted to think it had been done on purpose; on the other hand I have friends craving to read them. On two occasions, an opportunity has been given to me to speak of the glad tidings; but Satan tried to hinder. At one place, having found a quiet earnest body of believers on a retired street—belonging to no particular sect, I offered to lay before them all that I myself had learned. They received me cordially, and requested me three times to meet them, once at a general assembly. Having made a large wall copy of your Chart of the Ages I hung it up on the wall and sat amidst those earnest thirsty people to tell them the good news, inviting them to question me afterwards, which they did; some very sharply, and as if to trip me; but let the Lord receive all praise it was given me to answer quietly, and one of the most arrogant of my opponents came up afterwards wrung my hand and thanked me begging I would return again. But the Salvation Army, it seems, had begun to influence these christians so that my teachings offering to go further than its teachings made them afraid, I think, to give ear beyond the time I was with them. I left a copy of "Food" which they promised to meet together and study with the Scriptures; but curiously enough so soon as I had left for London—the book was lost. My work lies chiefly at the present time among detached individuals; and in writing to the absent. Only one, truly enlightened, lives near me, a police constable, who is too poor to send the money he would, to you, having a large family. He longs for a Diaglott of his own: I have lent him mine occasionally. Before long I could buy him one I think, and if so, will send the money to you; but can you supply him with regular TOWERS and some of the books? He has a wide means of working; at present, he has my papers to read and that is all. He and I only were able to keep the anniversary of our Lord's marvelous sacrifice as units. . . . .

I am, dear friends, your affectionately, ————.

Argentine Republic, South America.

TO EDITOR ZION'S WATCH TOWER.

Respected Sir:—I again write you for a repetition of your favor. I previously wrote you from city of Callao, Peru, giving you information of how a fragment of your *"Food for Hungry Christians"* accidently fell into my hands from an Italian sailor, and asking you for a complete copy of the same, to which you at once made reply by forwarding me the copy and also several copies of your WATCH TOWER. Before, however, I had time for the full examination I could have wished my friend, C. W. H., then in Callao, carried them off from me, and as I embarked in a ship making the round trip to Valparaiso, Lobus Island, and finally to England, I lost the run of the book.

I am much pleased with the annual celebration of the Lord's Supper, as noticed in one of the numbers of WATCH TOWER you sent me. Now, I want you to send me the September sample number of WATCH TOWER, also, *"Teachings of the Tabernacle,"* and one other copy of *"Food for Christians."*

It is needless for me to inform you how very much interested I am in this movement, and to give you my promise of earnest support.

I now leave you, in the hope of future pleasant correspondence, with the good old Spanish parting of "May God be with you." I remain, therefore,

Yours sincerely,

————.

Dover, Ill.

DEAR BROTHER RUSSELL.—Since I accidentally found your paper, "Food for Thinking Christians," more than three years ago, a flood of light has been pouring in upon me. How inexpressibly grand the whole plan of salvation appears, and yet how plain and simple. Strange it is that so few will believe it, and hate those who do; but that was the way they treated our Master. I can afford to have my name cast out as evil if I can be of the number that shall overcome. The more closely I compare the Word of God with the present state of the Nominal Church and the world, the more clearly I see the truth of your proposition that the Lord is really present and has commenced his harvest work.

Your brother in Christ,

————.

Halifax, England.

TO THE EDITOR OF ZION'S WATCH TOWER.

Sir.—A pamphlet has been lately put into my hands entitled "Food for Thinking Christians." It has greatly instructed and interested me, and led me into a new region of biblical teaching, presenting many aspects of truth altogether overlooked, the importance and scripturalness of which appear to me most clear and well founded. I have a strong desire to receive further teaching in the same direction; and I find a note appended on the cover which applies unmistakably to my case, therefore I eagerly avail myself of the suggestion to write to you. I should like to read and study "The Tabernacle and its Teachings" in the light which God has given you on the matter.

If ZION'S WATCH TOWER is a periodical publication, I should like to see a copy of it, and should be glad to know where it may regularly be obtained. I desire also that others also may be made acquainted with the like precious truths.

Yours gratefully and respectfully, ————.

EARTH'S JUBILEE

Blow ye the trumpet blow,
The gladly solemn sound;
Let all the nations know,
To earth's remotest bound;
The year of Jubilee is come;
Return ye ransomed sinners home.

Jesus, our Great High Priest
Hath full atonement made;
Ye weary spirits, rest;
Ye mournful souls, be glad.
The year of Jubilee is come;
Return ye ransomed sinners home.

Extol the Lamb of God,
The all-atoning Lamb;
Redemption through His blood,
To all the world proclaim.
The year of Jubilee is come;
Return ye ransomed sinners home.

Ye who were sold for naught,
Whose heritage was lost,
Shall have it back for naught,
A gift at Jesus' cost.
The year of Jubilee is come;
Return ye ransomed sinners home.

The Seventh Trumpet hear,
The news of heavenly grace;
And, saved from death, appear
Before the Saviour's face.
The year of Jubilee is come;
Return ye ransomed sinners home.

THE "LITTLE FLOCK" AND THE "GREAT COMPANY"

REV. 7:9.

Two distinct companies of spiritual children of God have been developing side by side throughout the Christian Age. One class is designated a "little flock," and the other "a great multitude." (Luke 12:32; Rev. 7:9.) Not that one is called to be a member of the little flock, and another a member of the great company, but all are called to be of the little flock to whom it is the Father's good pleasure to give the kingdom, and to be joined in heirship with Jesus Christ, as his Bride. As Paul declares, "Ye are all called in one hope of your calling." Eph. 4:4.

All these start on the same narrow way, and being fully consecrated to God are begotten of the Spirit through the word of truth. Hence all are "new creatures"—spiritual—their old nature (the human) being doomed to certain destruction by their own free will and covenant. Therefore if these ever develop it must be as spiritual beings. The human perfection, physical, mental, and moral, to which the world may attain in the next age, is now out of the question to these consecrated ones; that having been presented by them and accepted by God as their sacrifice. If these fail to develop as "new creatures"—spiritual—there is no other hope for them: Death is the only alternative.

To be developed as new creatures, the old nature with all its hopes, ambitions, etc., *must* die. But to *steadily* put it to death, of our own continuous free will, is no light task; and this becomes more and more difficult, as the way narrows down to its end. Only a minority of all who in good faith make the consecration, run with patience to the end—in all only a "little flock." With many, courage begins to fail, and they need to be spurred onward by the chastening rod of him who has become our surety (Heb. 7:22) to guarantee that we fulfill our covenant, though our own efforts should fail; otherwise, the end of such must be death. In love, therefore, special afflictions are sent upon the consecrated, when needed, to wean the affections from earthly things, and to draw the heart again into closer sympathy and communion with God in fulfillment of its covenant of sacrifice. A few only run patiently in the way of sacrifice, rejoicing at the privilege of winning so great a prize at such small comparative cost. The great company, we read, come up through great tribulation, which the "little flock" escapes (Rev. 7:14; Luke 21:36), and yet some in each company may have come through the very same experiences. To one it is great tribulation because he looks at the things that are behind, and weighs their value in the scales of this world; to the other it is but a light and easy yoke, because forgetting the things that are behind, he presses toward the prize of our high calling.

"To him that overcometh," rendering a cheerful and willing sacrifice, even unto death, our Lord says, "will I grant to sit with me *in my throne*" (Rev. 3:21). And of the "great company" also beloved of the Lord, and rightly exercised by his chastening rod, it is said, "Therefore are they *before the throne* of God, and serve him day and night in his temple."

Both companies are developed as spiritual beings, but the little flock to the highest order of spiritual being—the divine nature. Let us, therefore, seek to render unto the Lord that which is well pleasing to him, a cheerful, constant, willing sacrifice. "God loveth a cheerful giver." "Whatsoever thy hand findeth to do, do it with thy might." Would the bridegroom want for his bride one who would come with any other spirit? No, faithfulness under difficulties is the test of her love and devotedness.

At first sight Heb. 12:5, 8, may appear to be out of harmony with this thought, but the Greek words "paideuo" and "paideias" in the King James translation rendered chastened and chastening, signify, to discipline, to instruct, to teach, to chasten. But chastening becomes a part of discipline only when the subject is an unwilling one. The Diaglott very clearly expresses the Apostle's thought. It reads, "My son, slight not the discipline of the Lord, neither be discouraged when reproved by him; for whom the Lord loves he disciplines, and he scourges every son whom he receives. If you endure discipline, God deals with you as with sons; for is there any son whom a father does not discipline? But if you are without discipline of which all have become partakers, then truly you are spurious and not sons. Have we then received discipline from our natural fathers, and we reverenced them; shall we not much rather be submissive to the Father of spirits and live? For they indeed for a few days disciplined us according as it seemed right to them; but he for our advantage in order that we may partake of his holiness."

Yes, we all need the disciplining, training and scourgings to which our heavenly Father is now subjecting all his spiritual sons, that we may be prepared for the responsible positions to which we shall shortly be assigned. If we never have received, and know nothing of this discipline, this training, then we may be sure we are not sons. Even Jesus, the perfect man, received it; shall we then hope to escape it? Not unless we despise it, refuse to receive it, and turn our backs upon it, ignoring our covenant entirely, which open rebellion verse 9 implies and Heb. 10:26, 27, clearly states, must end in death.

The discipline which all the spiritual sons receive is the same which Jesus received—the buffetings of the world, the neglect, the cold indifference, the misunderstanding, the unbelief, being despised, persecuted, and cast out as evil, even by some or all of those of our own household; lawful and proper human desires which conflict with our covenant, as well as all sinful besetments which must be constantly curbed and crucified, however they may clamor with our new nature for their rights, are all elements of our *discipline*. Then again the peculiar and subtle temptations of the Adversary which must be met and overcome through faith in the divine promises, which must be diligently searched for, and stored in mind, as the defense against sudden and unlooked-for attacks. Such trials of faithfulness Jesus endured, and overcame, and we, by his aid, "in every time of need," may also overcome; though not like him, perfect, yet his grace is sufficient for us, and we can overcome as he overcame the world and its spirit (influence); yea, we can do all things through Christ's strength freely given into us for the seeking. Phil 4:13.

All discipline is severe and painful, yet necessary, both as training for our future office as Priests unto God, and as filling up the measure of the afflictions of Christ now. It was experienced by our Head unto the bitter end—death, and that without a murmur. He was oppressed and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. Isa. 53:7.

He was led, *not driven* to death. He willingly permitted the sick and afflicted to partake of his vitality, his strength, and himself bore their infirmities to the extent necessary for their healing. In Gethsemane, knowing that his hour was come, he gave himself into the hands of his betrayers. He willingly endured the disapproval of men and denied himself the blessing of men that he might spend his time and talents according to his Father's will, esteeming it his meat and drink to do that will at any cost. All his sacrifice from the beginning to the end was rendered cheerfully, without a murmur, and even with delight. Why? Because he looked not at the things behind, which he had given up, but to the things before. He never even mentioned the things behind, but he had much to say of the things to come.

To follow in his footsteps then is to sacrifice ourselves as he did, with the same uncomplaining cheerful submission, delighting to do the Father's will. To obey grudgingly, reluctantly, with slow and halting step, with much complaining and frequent lookings back to lament over the loss of the things behind, holding back, loving the world, its ways and its things, and driven forward mainly by the scourge of tribulation and fear, are marks of those developing for the "great company," and to such there is danger of not only being "cast away" from the anointed body, but also of not even gaining a position in the "great company." To gain a position in the latter even, they must give heed to the discipline, and in it, must wash their robes and *make them white*. The robe given to each saint is at first pure and spotless—Christ's righteousness is imputed to them. Those who fail to overcome and to keep their garments unspotted from the world *must* have the tribulation of washing them, and must rightly appreciate and use it, else they are unfit for either company.

In the case of Jesus and all who joyfully surrender themselves, it is called "SACRIFICE" of the flesh or human nature, and such are called "OVERCOMERS." In the case of those who hold back and wait for tribulation before rendering obedience, it is called "DESTRUCTION of the flesh" or human nature. The one class of which Jesus is the head, overcome the world; the other is overcome by the world, but finally delivered by the Lord through tribulation. And the rewards of these two classes, as stated by the Lord, will differ. The "overcomers," a "little flock," as members of his body, will sit with him in the throne, and be members of the spiritual temple, and wear the crown. The others—a "great com-

pany" will serve God in or *through* his temple (the Body of Christ) and praise him *before* his throne and have "palms" of victory at last, though they failed to win the crowns.

In what a precarious situation we stand. O that all may be fully awake to the solemn responsibilities and issues of this, the Judgment Day of the Church—of all who have put on the name of Christ. All discipline indeed, as it respects the present, seems not to be of joy, but of grief; yet afterwards it returns the peaceful fruit of righteousness to those who have been trained by it. Hold fast. Let no man take thy crown. Do not let the gratification of the present moment rob you of the great prize of our high calling which God desires to bestow upon you. Lay aside every weight and hindrance and count present sacrifices all joy, and by cheerful, prompt sacrifice, work out, make your calling and election sure; work out your salvation while God by his truth and his providence shall work in you.

"Therefore brace up the wearied hands and the enfeebled knees," make a desperate and continuous effort to render such a sacrifice as will be acceptable and well pleasing to God through Jesus; and "Make level paths for your feet"—i. e., arrange your circumstances, etc., as far as possible, so as to help and not hinder you, "lest that which is lame be turned out of the way, but let it rather be healed" (Heb. 12:13.)—lameness or *likings* for certain things which as consecrated ones we have no right to. Make your circumstances favor self-denial in this way as much as possible, that you may not be severely tempted on this weak or lame point of your character.

What great advantage accrues to the willing sacrificers—the little flock? They run with joy, realizing the Father's approval, and inspired by the glory of the prize kept constantly in view, while the great company of consecrated ones limp painfully along, many of them through the very same outward experiences, harassed by fears, worried by doubts, saddened by the loss of the things behind which they cannot now enjoy, yet failing to clearly discern the glory before, and driven by circumstances, fear, etc., to the fulfillment of their covenant.

And then this great company shall not be esteemed worthy to be of the Bride of Christ. That intimate relationship and communion is reserved only for those who have proved their devotedness by prompt, cheerful, willing sacrifices, even unto death. But the great company chastened, refined, purified, shall be beloved and honored also with the next most favored position, because they were rightly exercised by the chastening rod.

In view of the momentous issues of this time of trial let our efforts be constantly supplemented by our prayers that the Lord may give us grace to let him work in us, to will and to do his good pleasure, for unaided by divine grace none of us can make our election sure. MRS. C. T. R.

"CRY OUT AND SHOUT"

DEAR BRETHREN:—We read, "Cry out and shout thou inhabitant of Zion, for great is the Holy One of Israel *in the midst of thee*." Hallelujah—yes he has come! "The Holy One of Israel" is now present. Those *in "Zion"* know of his personal presence; having heard his voice, and opened the door, they are now feasting with him. Blessed feast! "Wines on the lees." The marrow and fatness of gospel truth. New dispensational truth. "Meat in due season." Again we say hallelujah! We cannot help it. The very *stones would cry out* if we held our peace. Our hearts are ful of gladness, our mouths with praise, and eyes with tears of joy, as we read the last "TOWER," so full of gospel truth. Yes, beloved—as you so truthfully say—"the whole armor is needed now more than ever in this day of battle for God's truth."

What joy to the faithful virgin Bride to *know* that her Lord has come! What joy to her holy Bridegroom to reveal himself to his waiting, watching, faithful ones! "Unto *them that look* for him, shall he appear the second time."

Long years ago "witnesses chosen of God" (Acts 10:41) saw him ascend in *"a cloud."* Silent and still his departure, unknown alike to the world and the worldly-lukewarm Church. Having received the kingdom, *"in like manner"* has he returned, "sitting on the white cloud" (Rev. 14:14), unknown alike to the world and the lukewarm, or Laodicean Church.

But "witnesses chosen of God," by faithfully taking heed to the "more sure word of prophecy," whose eager eyes of faith, piercing through the white cloud, behold the King of Glory, with his golden crown and sharp sickle; a sure indication of *harvest work*. "The harvest is the end of the age."

The seven churches of Asia seem clearly to represent the seven successive steps or stages in the development of the nominal gospel church, from the ascension to the second advent of Christ. He did not say, "Behold, I stand and knock," to any of the seven, except to the last, or Laodicean Church. To the others he said, "Behold, I come quickly." A dear friend, living in a distant State, writes me: "I am coming to you quickly." Has he come? No; but I am *looking for him* very soon. Again a message comes: "Behold! (see!) I stand at the door and knock." Has he not come? Is he not present?

Why does Christ accuse the seventh or Laodicean Church with *blindness*, unless because he is personally present and they fail to see—recognize—his presence? To none of the seven except the last does he say: "Anoint thine *eyes* with eyesalve, that thou mayest *see*." See what—who? Evidently the "Holy One of Israel," who is now "in the midst of Zion." "Blessed are the pure in heart, for they shall see God." "Without holiness no man shall see the Lord." The greatest joy of our hearts is to know that *"all nations* shall come and worship, in his presence."

Your brother laborer in the harvest field,

———.

YOUR STANDING

We publish the following letter and its answer, as they may be of assistance to others of similar mind.

MR. C. T. RUSSELL, *Dear Sir*:—I write to solicit two copies of "The Tabernacle and its Teachings," as I have just found where they are needed. I regret that I am unable to send a mite for the tract fund with this note. I am only a sinner, but I take great interest in this work. I do what lies in my power to propagate these truths, but few seem to have any curiosity, and still less the patience to investigate, yet occasionally we find one who is willing and anxious to search and find.

I have always ridiculed orthodoxy, but have believed in the divinity of Christ. The WATCH TOWER has made the Bible very plain to me, and although I often feel myself a castaway, it is a great comfort to know that such a glorious future is soon to dawn upon this dying world. In reading the letters and articles of the WATCH TOWER I see that some are drinking the cup of which he drank, and are being baptized into his death. It seems to me impossible that any who have been so enlightened by the Spirit and exalted to such fellowship with God should falter or suffer any influence of evil in to any measure separate them from the love they have in him.

If in early years I had known what I now know, I might have been among your number, but doubtless it is well.

Yours very truly,

———.

DEAR BROTHER:—I presume you will be somewhat surprised that I address you as brother when you do not seem to reckon yourself a child of God. But of one thing I feel quite sure, that if you are not a brother of the anointed company, you are a brother of the household of faith—*a sinner* SAVED BY GRACE—and therefore not now a sinner. The weaknesses of our flesh which will not permit our perfect conformity to the will of God, are not imputed to us. They are not reckoned as our sins. Our sins were all laid upon Jesus who bore their penalty for us. Please read in the TOWER of March, 1884, the article entitled, "Lost and Saved," and I think you will see that I am right in calling you brother.

But it *may be* that even in a higher sense you are a brother, yet not fully discerning your high relationship to God and his anointed. May it not be with you as it has been with many others, that you have at some time in the past given yourself to the Lord fully and in all sincerity, yet because of surrounding temptations, and only a vague indefinite knowledge of our Father's will and plan, you had grown cold and even forgetful of your covenant? If so, the truth now made so clear to your mind should be regarded as a special incentive urging you to fulfill your covenant, and thus make your calling and election sure. It is our Father's good pleasure to give us the kingdom, hence the special incentives now made so manifest in this special time of need. The restitution, or restoration to human perfection,

which is to be the portion of the mass of mankind, will indeed be a glorious portion; but those who have once presented themselves as living sacrifices, holy, (justified) and therefore acceptable to God, can never be developed to human perfection (restitution); such are *"new creatures* in Christ" (spiritual) and as new creatures they must be developed. The human once given up and accepted of God, cannot be taken back.

Think well, dear brother, and in the light of God's truth determine what is your position and calling, and then run with patience the race set before you, whether it be for human or for spiritual perfection.

May the Lord richly bless you and lead you to a yet fuller and clearer apprehension of his glorious plan and his will concerning you.

VOL. VII PITTSBURGH, PA., SEPTEMBER, 1885 No. 1

VIEW FROM THE TOWER

"Gird thy sword upon thy thigh O mighty one! (it is) thy glory and thy majesty; yea it is thy majesty. Be prosperous; ride along for the cause of truth and meekness and righteousness; and fearful things shall thy right hand teach thee.

"Thy sharpened arrows (people will fall down beneath thee) will enter into the heart of the King's enemies. Thy throne, given of God endureth forever and ever; the scepter of equity is the scepter of thy kingdom." Psa. 45:4-7.—*Lesser.*

We are living in the grandly awful time when this Scripture is being fulfilled. These words were uttered by the prophet as Jehovah's mouth piece, fore-telling not the suffering and death of the Lamb of God which taketh away the sin of the world, but declaring the majesty of him who gave himself a ransom for all, when he shall come to reap the fruits of the victory which he then won, when he shall come to be glorified in his saints and admired [respected, obeyed, worshipped] in all them that *believe* in that day; when he shall take his great power and reign in equity, putting down all unrighteousness and subduing all things to the will of Jehovah.

Would that more could *see* the fulfillment of this prophecy now in progress; it would inspire confidence to the meek lovers of right and truth, and inspire with awe those who practice unrighteousness and who receive not the truth in the love of it.

The sword of Messiah is the truth, and with it he shall smite the nations. The smitings of the truth come upon all who come into conflict with it. It will smite and severely wound the unjust whether he be master or slave; whether workman, laborer, clerk, or master, employer, or capitalist; whether professed saint or sinner. The sword in the hands of him who now takes his great power to establish righteousness is the truth, and is to fulfill the prayer, "Thy kingdom come, thy will be done on earth." It is no respecter of persons and opinions, and he only that doeth righteousness shall go unrebuked.

In whichever direction we look, we see the smitings of the sword of truth. The lesson of "RIGHT" [righteousness] is being forced upon every one; upon nations and individuals —all are gradually being forced to a clearer recognition of the advisability, yea, the necessity of EQUITY and fairness in their dealings one with another; and it is the smitings of the sword of truth that is causing them to learn the lesson. There are, and will still be for quite a while, and even increasingly so, wide differences between governments and people, and between employers and employed, between truth and error. On every subject conflicts will come, and the final victory will be for right and truth.

He who most clearly apprehends the situation and most quickly yields to laws of the new King, will be first and most blessed. They who fall before him in obedience, and reverence to his scepter of righteousness, will the soonest be blessed and exalted by the King of glory, while they who oppose his scepter of righteousness are counted his enemies, and shall fall before his sharp arrows. In HIS DAY the righteous shall flourish and the evil doer [unjust] shall be cut off. Psa. 27:7 and 37:9.

Many have claimed that this rule has always obtained, but such is not the case. The just and those who served the Lord have suffered in so doing, because Satan, hitherto the "prince of this world," had no friendship for either the Head or the members of Christ; and through all to whom he could communicate his spirit he has crucified and persecuted and maligned the Lord's anointed, and made the path of equity an uphill road for all who sought it. The meek and peaceably disposed he disdained and ignored and took advantage of. The bold, rapacious and grasping who exalted themselves by abasing and oppressing and sacrificing their fellow mortals, these he favored, and their deeds of violence he published as virtues and graces.

But now we are in the transition time; Satan's power must grow less, and right, justice—truth—must become more respected and appreciated because the King of righteousness and peace now takes it as his sword and is wielding it. But though assured of the final outcome, that right and its Lord will conquer, and that he must reign, not only until he hath put all enemies under his feet, and brought the whole creation into entire submission to the will of Jehovah, whose will shall be done in earth even as in heaven, yet we must remember that the conflict will be sharp; every inch of the way will be contested. Between government and people we see more and more a disposition on the part of the people to see their *rights* and to demand them; and on the part of the governments exercised by the largest measure of liberality a disposition gradually to see and to concede these *rights*, though slowly and with reluctance. Between capital and labor also the struggle progresses; labor is awakening to its rights and to the necessity of vigorously demanding them; and some of the more liberal and fair minded capitalists conceding some of the rights claimed, are aiming as they can *see the way*, to grant to labor its proper reward and respect. But among nations, not all, but the few are wise and liberal; and among the people, not all are just in their demands or prudent in their expectations; capitalists in general are not liberal or disposed to be just toward their less favorably circumstanced fellow beings, and among laborers and workmen only a small minority are calm and wise and intelligent enough to be *able* to see both sides of the vexed problem so as to act reasonably and prudently.

As a consequence of these obstacles, and further, because the present order and arrangement of society, is such that the conduct of employers and the wages paid for services, etc., must to a large extent depend upon the course of others, therefore the way to an open and complete rupture, the civilized world over is gradually but surely being forced. The end of this will be the victory of RIGHT and the overthrow of injustice, as well as of the misconceptions upon which they are built, and by which at present they are fortified. One result of that time of trouble will be the greater sympathy with which each class will look back upon the course of the other, in the present time. The bringing of all to a common level (the grand level of human brotherhood, with equality of rights, whose variety of talents shall minister to the blessing of all) is the first lesson of the Great Teacher and will prepare for further though less severe lessons in the theory and practice of the will of God—"*as it is done in heaven.*"

Every one who in any way assists in the advancement of TRUTH and the establishment of RIGHT is a laborer in a good cause, whether saint or sinner. Such are fighting in this battle on the side of the Mighty One, and are helping to draw the bow of truth which sends the arrows of conviction into the hearts of the enemies of the King of Righteousness; and though as shown above the conflict cannot be averted—the crash must come—yet to such we say, Press on! your labor will hasten the conflict to its glorious end. It is noble; it is right. Seek to serve the cause of TRUTH from the love of truth, not for faction or party policy.

Yet the *saints* should not be found battling thus, though they may sympathize with the RIGHT and TRUTH on every issue; they have a still higher and still more important position, in the *same* "battle of the great day of God Almighty." They stand closer to the conquering King; they are armed with the same sword of the spirit, the word of God. They also ride upon white horses [pure doctrine]. They that are thus with him are "called and chosen and FAITHFUL," (Rev. 17:14; 19:11-16) and their part in the fray is to oppose false doctrines, and to slay with the SWORD of the truth.

Great is the multitude of Babylon, grand and imposing their appearance; yet fear not, little flock, the race is not to the swift nor the battle to the strong and mighty, for greater is he that is on our part than all they that be against us.

His word assures us that "the slain of the Lord shall be many" (Isa. 66:14-16), but he smites to bless; he wounds to heal. When the conflict is ended Great Babylon, with all its legions, will be no more. The Presbyterian legions, with its staunch veterans and their well-worn battle flags of "Pre destination" and "Decrees," will be no more. The arrows of scepticism and unbelief will smite down many, and the sword of the conqueror shall prevail against them, until they shall SEE him and surrender themselves and their banners to him and take a place in his army. The Methodist legion, with their popular banner—"Free Grace," will be no more; many of her defenders will fall, and some will find in the ranks of the Conqueror a larger and a grander banner of Free Grace and full salvation than they had ever dreamed of. The Episcopal and the Lutheran, and the Roman legions and others shall be no more. Those of each of these, who were once blinded and deceived, shall join the Legion of "The King's Own" so soon as they see the truth. But woe then to those who now see and obey not the truth; woe will then be upon all who knew the Master's will and did it not—who knew that they were among those opposing the TRUTH, and who gave their time, influence and voice against it from policy, etc. Such shall be *beaten* with MANY STRIPES.

Let all who would serve the King, and who would be seen under no other banner than His, and be known by none other name nor wield another sword than his, put on the whole armor of defence and take and use the sword of the Spirit, which is the word of God. "Gird on the sword. . . . Be prosperous, ride along for the cause of truth and meekness and righteousness."

EXTRACTS FROM INTERESTING LETTERS

Hucknall Torkard, England.

MY DEAR BROTHER RUSSELL.—I forward another small sum towards whatever fund most needs help. I have great reason to be thankful for the glorious light which shines upon the Word of God, but I am distressed at my small amount of service. I long to be able to preach the glad tidings, but it seems sometimes as though I had to keep all the good things to myself. I don't know what member I am, but I'm thankful God gives me some little to do. A word here a line there. A copy of "Food" loaned here with a request to have the reader's opinion after going through it; a copy of WATCH TOWER there, and a conversation wherever I feel it will be for the edifying of saints or the pulling down of the strongholds of Satan. These I feel assured are not fruitless ways of proclaiming the gospel of peace.

Since I last wrote to you, my brother who was in the Methodist ministry, has "come out of her," not being able to hold the traditions and dogmas of the deceived elders. He will not accept all my views, but is very much more in favor of ZION'S WATCH TOWER, "Food" and "Tabernacle" teachings than he was some time ago.

My position is a most peculiar one. I have had my name taken off the books and refuse to subscribe towards the connectional funds, but the people with whom I have labored so long are not willing that I should leave them. They know my views, in some measure at any rate, and are willing for me to teach them, saying, "We are Christians, brethren in Christ, and on that ground we claim your fellowship; we don't care what you believe; we know you are a Christian and that is enough for us. It is the fellowship we desire, not the name."

They are a most loving little band of people, and you may rest assured that the grains of truth let fall and those scattered, are not lost. If I am doing wrongly I only want the Lord of the vineyard to show me and give me something to do somewhere else. I cannot live without working for the Master, but it seems very slow work.

I have to preach for these people next Wednesday, and intend taking "The Lord's Coming" (discourse) from the TOWER, with additions. May the Lord of the harvest separate the wheat.

I have had some *severe* conversations with one of the ministers here which only confirms my faith in God's word and the WATCH TOWER'S interpretation; it is by such things we are made strong.

I do long for the manifestation of the Son of God, though I am by no means certain of being amongst specially favored ones. I was only a very nominal Christian until after 1881. I am totally unworthy and unfit for such a glorious high calling, but I know my joy will be full if I'm only a meek inheritor of the earth.

It is a great trial for the members to be separate. I don't know how others feel, but I do long for the fellowship, face to face with another who holds ZION'S WATCH TOWER'S teachings as fully as myself; but organizations are not to be desired, therefore, we must wait patiently and if the Lord will, I'll praise him in company with the other brethren in his kingdom.

I would not part with my TOWERS for their weight in gold. I am reading all carefully through again and making notes. May the Lord bless you ever more and more abundantly. Will try to send again in a short time. With heartiest christian brotherly love. I am dear brother, very faithfully yours, ———.

DEAR BROTHER:—You seem to have a hopeful field. If they "have an ear to hear" let them hear the good tidings. Preach the whole truth, exposing popular errors fearlessly but kindly, withdrawing *all* your influence from sectarianism, and very shortly you will find the truth doing a separating work; more than likely too, some of the reproaches which fell upon our Lord will fall upon you.

Regarding your hopes of membership in the Christ only yourself and the Head can fully decide. Let me say, however, that the fact of your discernment of spiritual things (1 Cor. 2:9-12, 14, 15) and that discerned they awaken a love which leads you to willing self-sacrifice in the service of truth, seems to indicate that you are begotten of the *spirit* of the truth to "the high calling of God which is in Christ Jesus." We presume that like thousands of others you covenanted with, and consecrated yourself to the Lord, long before you realized *all* that it implied. In fact all have done so, to a greater or less extent. We esteem you a brother in Christ; grow up unto him in all things, who is the Head of the body, even Christ. EDITOR.

Passiac Co., N. J.

DEAR FRIENDS:—I promised last year to send the price of my subscription but was unable to do so because we got in debt, and I had to pay it by washing. I am now teaching to finish a term left vacant before the close of the school year. I enclose money to pay for the past year and the present, to renew my mother's subscription, and to send the paper to a poor brother who is searching after the truth. I think some copies of previous papers would be beneficial to him. I want to tell you, for encouragement, that there is no reading matter that presents to me such good doctrine; that affords so much meat in season as the TOWERS. I look for them eagerly. I am trusting in God, but it seems I am almost overcome with the cares of this life. Since I have been teaching I have done the work for my family of seven except washing, with the little assistance my boys could give me, taking my one year and a half baby to my sister-in-law next door, and walking a mile to school. I am so tired and so unreasonably irritable sometimes, I am discouraged, I thought I might have taken too much upon myself, but the matter was in the Lord's hands entirely. I was willing to live in debt and want if it was best for my discipline, and, not five minutes before the trustee came to inform me of my acceptance I had said; "Father, if it is best for me to have the school and the money, I am ready; if not, it is all right." And now all glory be to him, he has enabled me to accomplish the work successfully, to purchase a cow and implements to make butter, and to supply some of the most pressing needs in the family, beside paying my subscription and furnishing more food for mother and brother. I visited him last Sunday and he eagerly asked for proof of some truths I opened to him. He could not understand how I could stay away from church and be justified, while I had an "influence for good" among them, but I cannot go to church, and you cannot know how alone I am, and set aside as evil. I could not bear it but for God. I am willing, however, and find much comfort in a clear conscience and the Word of God. Yours in our Lord. ———.

A SUGGESTION TO THE CONSECRATED

WE have a plan in view which will enable those who have some time to invest, to bring forth fruit to the glory and praise of our Master. Those anxious for greater service in the Vineyard even at the eleventh hour may send a Postal Card to this office stating the fact, at once. What an honor is the privilege of being co-workers together with God.

"MASTER, SAY ON!"

"Master, speak! Thy servant heareth,
Longing for Thy gracious word,
Longing for Thy voice that cheereth;
Master, let it now be heard,
I am listening, Lord, for Thee;
What hast thou to say to me?

"Often through my heart is pealing
Many another voice than Thine,
Many an unwilling echo stealing
From the walls of this Thy shrine.
Let thy longed-for accents fall;
Master, speak! and silence all.

"Master, speak! I cannot doubt Thee,
Thou wilt through life's pathway lead;
Saviour, Shepherd, oh, without Thee
Life would be a blank indeed.
Yet I seeek still fuller light,
Deeper love, and clearer sight.

"Resting on the 'faithful saying,'
Trusting what Thy gospel saith,
On Thy written promise staying
All my hope in life and death;—
Yet I ask for more and more
From Thy love's exhaustless store.

"Master, speak! and make me ready,
As thy voice is daily heard,
With obedience glad and steady
Still to follow every word.
I am listening, Lord, for Thee:
Master, speak, speak on, to me!"—*Sel.*

THE UNDEFILED ONE

"Who can bring a clean thing out of an unclean? not one."—Job. 14:4.

That the pre-existent Son of God "was *made flesh* and dwelt among us," is clearly stated in the Scriptures (John 1:14); that he was "holy," "undefiled" and separate from sinners is plainly stated (Heb. 7:26 and Luke 1:35); and that he knew no sin, while all other men are sinners by nature, is also stated (2 Cor. 5:21; Rom. 5:18; and 1 Peter 2:22). The Apostle's argument that he was able to, and did give himself a ransom or corresponding price for the forfeited life and rights of Adam (Rom. 5:17-19; 1 Tim. 2:6) proves the same; because the first Adam was perfect until he sinned; hence one who could give a corresponding price must have been likewise perfect, without sin, and free from its condemnation. The same thought is logically deduced from the statement that Jesus *kept, fulfilled* all the requirements of the Law; for we know that it was the measure of a *perfect man's* ability. Hence the conclusion is irresistible that he must have been a perfect man when able to do what no imperfect man had done or could do. (Psa. 49:7; Heb. 1:3; 4:15; 9:28; 10:5-10; Isa. 53:10-12; John 1:29.)

But notwithstanding the mass of Bible testimony as to his human perfection, many inquire, Can the possibility of this be scientifically shown? Others *assert* that it is an impossibility, and that the laws of nature are in direct opposition. They give unbounded weight to their imperfect understanding of nature's laws, and lightly cast aside the weight of Bible testimony.

The question, however, is well worthy of an examination from a scientific as well as from a scriptural standpoint; and Science and Scripture will be found to agree when properly understood. There is no law against our seeking evidence from every good source, but only egotism, or blindness, or both, will exalt human reasonings above the divine testimony.

We raise the query then: How came it that Jesus was perfect while his mother was imperfect? Who can bring a clean thing out of an unclean? Seeking to answer this query, the Church of Rome promulgated the doctrine of the "Immaculate Conception." Not the doctrine that Jesus was miraculously conceived by the holy power of God as recorded by the Evangelists; but that Mary, the mother of Jesus, had a miraculous conception, and hence that she was pure, holy, and free from Adamic sin and imperfection. But the originators of this doctrine could not have been far-seeing, or they would have known that by the same reasoning it must be proved that Mary's mother had an immaculate conception, and so all the way back; when they would meet the same objection in Eve, "the mother of all living." She certainly was not sinless, for her transgression is recorded. 1 Tim. 2:14.

However, this subject is perfectly clear and plain now, from a scientific as well as from a Bible standpoint; but because of its intricacy and delicacy, special attention must be given in order to grasp its force.

For this reason we have not heretofore presented this subject, but recent inquiries seem to indicate the necessity for its presentation in order to confirm the faith of some.

The Scriptures hold out the thought that all EXISTENCE, LIVING ENERGY, or BEING, comes from the father and not from the mother. The mother receives and nourishes that germ of being until it is able to maintain an independent existence; *i. e.*, until it is able to appropriate to its maintenance the life-sustaining elements which the earth and air supply; but the living organism which she nourishes came entirely and exclusively from the father. The word father has the significance of life-giver.

In harmony with this principle, God was the "FATHER," or life-giver, while the earth was the Mother of Adam, and hence of the human race (Luke 3:38). In harmony with this principle, the children are spoken of, as of, or from their fathers and borne by their mothers. (Gen. 24:47.) Thus the children of Jacob, counted through his sons, were seventy when he came out of Egypt; but if he or the twelve Patriarchs had daughters, which we cannot doubt, the children of those daughters were not counted as Jacob's children, they being counted to *their fathers.* And all of these seventy souls or beings are expressly said to have come out of the loins of Jacob. (Gen. 46:26, 27, and Ex. 1:5.) So of Solomon it is said, that he came out of the loins of David. (1 Kings 8:19, and 2 Chron. 6:9.) So also the Apostle Paul and Israelites in general claimed that they all came out of the loins of Abraham; and of Levi it is writen that "he was yet in the loins of his *father* when Melchisedec met him." Heb. 7:5, 10.

Thus also the whole race was in and sprang from Adam their *father,* but were not from Eve. And thus it is written that in (through) ADAM all die, but not in (through) EVE. Because the race came of Adam it was, therefore, tried in him.

This which the Scriptures teach, is the latest deduction of science on this subject of Progeneration, as applied to life in all its forms. Scientists find abundant and conclusive proof in nature that life or being comes always from the male. The simplest form of illustration is a hen's egg: Of itself it contains no life; no living organism could under any circumstances come of it unless it be impregnated with a living organism by the male. The egg consists of the proper elements, and in proper proportion, adapted to the minute organism received into it; and under proper conditions that organism develops: The yolk becomes wholly the bird, while the clear liquid albumen serves as its earliest nourishment until it breaks the shell and is able to sustain itself by appropriating cruder elements of nutrition. The principles here involved are the same in human and other animals.

In view of these testimonies of the Bible and Science it is a reasonable deduction that if the father be perfect, the child will be so: the *perfect* progeny would absorb and appropriate only such elements of nutrition as were suitable and beneficial to its *perfect* development—throwing off through the operation of its perfect organism any other elements. On the contrary, if the germ of being be imperfect, it will appropriate whatever qualities its mother furnishes—good or bad; being imperfect, it would be unable to reject wholly the poisonous elements of disease. This is on the same principle that if two persons eat of strong food, the one with good digestive powers can appropriate its nutriment and pass off its unwholesome qualities, while the other with weak digestion could appropriate little nutriment from the same food and would be injured by its evil qualities.

It follows, then, that had mother Eve alone sinned, the race would not have died: had Adam remained perfect, his life unforfeited and unimpaired, his offspring would have been the same, the imperfections of Eve would not have affected them; being *perfect* they would have appropriated good elements and have passed off naturally any elements of decay

without injury. On the other hand, suppose that Adam had sinned and Eve had remained sinless, Adam's condemnation and death would have affected the entire posterity just the same; the most perfect nourishment given to imperfect and dying germs would never make of them *perfect* beings. Hence the appropriateness of the Scriptural statement, that "In Adam all die," and "By one *man's* disobedience . . . death passed upon all." (1 Cor. 15:22; Rom. 5:12, 19.) How wonderful the correspondency here between the first and second Adams and their Brides. As the *death* of the race depended not upon Eve but wholly upon Adam, and yet she shared in the bringing of it, so the restored *life* of the race redeemed, depends not at all upon the Bride of Christ, but upon Jesus, though by divine favor she shall share in the work of RESTITUTION of "that which was lost."

The fountain Adam having become contaminated by sin and death, none of his posterity can be free from contamination, for, "Who can bring a clean thing out of an unclean? Not one." The reference here must be understood as applying to the man and not to the woman: none coming from or out of the contaminated fountain can be clean: hence, "There is none righteous, no, not one;" "none can redeem his own life nor give to God a ransom for his brother." Rom. 3:10; Psa. 49:7.

It follows then that the only obstacle to the generation of a perfect man is the lack of a perfect father to give a *perfect life-germ;* and hence the teaching of Scripture, that in the case of Jesus a *perfect* LIFE-GERM transferred by divine power from a pre-existent condition to the embryo human condition, was born "holy" and perfect, though of an imperfect mother (Luke 1:35). That he was free from sin and from every contamination which his mother in common with the entire human race shared, is entirely reasonable, and in perfect accord both with Scripture and with the latest scientific findings and deductions.

Another fact which scientists are demonstrating to themselves which seems to concur with Scriptural testimony is, that though life or being comes from the father, FORM and NATURE comes from the mother. The scientific proofs of this are more abstruse and less easily grasped by the ordinary mind; and this because in wisdom God has not only separated the various *kinds*, or *natures*, but in great measure limited them, so that they cannot mix or blend beyond certain limits.

The clearest illustration of this principle that *kind* or *nature* comes from the mother, scientists have yet to learn, is found in the Scriptures: They furnish the principal and clearest illustration of the effect or result of *miscegenation* or the blending of distinct natures and prove more conclusively than science has yet been able to do, that NATURE comes of the mother though the father's characteristics attach. Take as an illustration, the offspring of the improper union between "the daughters of men" and those angels who kept not their proper estate, but degraded their nature: the progeny had the vitality of the fathers but the nature of the mothers—they were renowned MEN. [Superior to the then decaying race, it would have had hard masters in those Nephelim, had not God in goodness not only swept away the *new* race [*new*, because not of the same *father*] in the Flood, but restrained "those angels" who caused this trouble, depriving them of their former liberties, see articles in issues of June and December, 1884, and January, 1885, treating of these.] So great was the renown of these that it is to be found with more or less distinctness in heathen mythologies to this day, and hundreds of years after their destruction in the flood the *false* report that some of these were yet alive caused a panic among the victorious Israelites flushed with the victory of recent battles. See Num. 13:33.

But the chief illustration of this principle is found in the fact that Jehovah, himself of the divine nature, has begotten sons of the same as well as other natures. He is the father of those of the angelic nature (Job 2:1; 38:7; Heb. 2:9) and of the human nature (Luke 3:38), as well as of the "NEW CREATURES" who shall be made partakers of his own *divine* nature. (2 Pet. 1:4). The will or ENERGY of Jehovah operating upon spirit-substances produced and developed angels; operating upon earthly substances (Gen. 2:7; 1 Cor. 15:47) man was produced out of them, and when He would give us a clear conception of the generation of the new creatures to the divine nature, he represents us as begotten of him in the womb of the Covenant which he made with Abraham, which he symbolizes in a woman—Sarah, telling us that as Isaac was the heir of Abraham and child of promise (by Sarah), so we as or like Isaac are children of God, being children of the promise or Sarah covenant. Gal. 4:23-31, and 1 Pet. 1:3, 5, 23; and 2 Pet. 1:4.

The same principle is illustrated in the fact that in the *typical* dispensation, prior to the Christian Age, a child inherited blessings and privileges of its father, according to the favor and standing of its mother; thus again declaring that the mother's nature, rights, privileges and liberties attached to the child, though not of necessity the father's. See Gen. 21:10; Ex. 21:4; Gal. 4:30.

Again, Jesus' birth of a woman proves the same thing. The "holy thing" born of a woman partook of the woman's nature, *i. e.*, human nature—"of the earth earthy." Though retaining all the purity and perfection of the pre-existent (spirit) state, the transferred germ of being (in harmony with this law we are examining) partook of the nature of the mother and was "*made flesh*" by being "born of a woman."

It is yet further in harmony with this same law or principle that though Christ has been highly exalted to the divine nature, and is no longer human, yet it is declared of Him that he shall be the *life-giver* or father of the whole human race, while it is also shown that his work for the race is to restore the perfection of human nature which was lost for all through Adam's sin, thus showing that He as father will be on the divine plane, while the restored race as children of God through Christ will be on the human plane as represented in the New Covenant, illustrated by Keturah, Abraham's third wife, in the type.

TO BE CAST OUT

"If the salt have lost its savor, ... it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."—MATT. 5:13.

The careful student of Jesus' words will find in them convincing evidence that he foreknew the history of the Christian Church from its inception to its close. It was through him, beyond doubt, that Paul was enabled to point out, for the guidance of the faithful, the great apostasy which was to extend through centuries of her history, and the final *revelation* of the man of sin. 2 Thess. 2.

In the epistle to the Romans (chap. 15), Paul alludes to and explains something of God's plan relative to the casting away, and subsequent restoration of the Jews; and hints at the casting away of the Gentile Church for the same cause, viz., unbelief. That this was more than a surmise on the Apostle's part, events have clearly demonstrated.

From our standpoint we can readily discern that what was apparently but an admonition was really a prophecy as well.

We cannot estimate the value this fore-knowledge of our Lord has been to his Church. Amid all the persecutions that have befallen his followers, they could "rejoice and be exceeding glad," assured of "great reward in heaven." How else could they have remained faithful among the faithless?

That the words quoted as our text are also prophetic and descriptive of the final unsavory condition of the Church (nominal) is more than a presumption.

Has this condition already been reached? This is an inquiry from which no Christian should shrink, and in the solution of which every Christian should be interested.

It is but fair to say that opinion is divided on the subject. While many mourn over the waste places in Zion—while they recognize and deplore the absence of spiritual life and power, the great majority see in the interest displayed in the erection of fine churches, in a highly-cultured ministry, the large sums annually expended in sustaining these, and in multiplying their member, sure evidences of prosperity.

Add to this the cordiality which the world displays in furthering her enterprises, and there seems little more to be desired.

The few who recognize the loss of the real essentials of a true Church, hope for their recovery and a new lease of spiritual power. Vain hope! The student of the *Word* need not be misled by any such deception. Either this hope is delusive, or many scriptures must be false. Jesus says that at the time of his coming (presence) the Church will be made up of both wheat and tares. He teaches us that many who profess to be his followers were never recognized as such, and will be rejected. They may have taught in his name, they may claim to have cast out devils in his name, they may

have done many wonderful works in his name, but all this will avail them nothing. Many "wonderful works" that are highly esteemed among men are an abomination in God's sight.

While the world may have applauded these claimants, Jesus never recognized them as his followers, nor their works as contributing to the success of his cause. Much that is done in Jesus' name is *really* done to gratify pride and selfishness. Millions of dollars are expended with no higher motive than that of having the finest church edifice, the largest and "best-equipped" Sunday school, or the most eloquent minister.

Jesus made no attempt at a reformation of the apostate Jewish Church. His work was to inaugurate and carry forward the harvest; and with fan in hand he separated the wheat from the chaff. He accepted the faithful—the unfaithful he rejected.

Like all former dispensations, the present will give place to another when its allotted time has expired. The nominal Church having become a great worldly institution, has signally failed to bear witness to the truth, and is unfit for the greater work now becoming due.

Seeming conscious of her impending doom, she eagerly attempts whatever promises to save her from destruction. But Ichabod is plainly written over her portals. On her walls is the inscription, "Weighed in the balance and found wanting." Like her type, she compasses sea and land to make one proselyte, and with like result.

The world, quick to discern the condition of affairs, has already withdrawn a large portion of its respect, and accords her a much lower place than she formerly occupied. Her influence is sought more for worldly advantage than for spiritual aid. Her ministers no longer wield the moral power that was once theirs by almost universal consent; and it seems beyond dispute that the Saviour's prediction is about to be realized, and the aptitude of the comparison admitted by all, "Good for nothing, but to be cast out and to be trodden under foot of men."

S. T. TACKABURY.

OVERCOMING FAITH

"This is the victory that overcometh the world," says the Apostle St. John, "even our faith." Even so, faith is our victory whereby we overcome the prince of this world. Faith sets the stronger Lion of the Tribe of Judah against this roaring lion of the bottomless pit; *that* delivering lion against *this* devouring lion. When the soul is surrounded with enemies on all hands, so that there is no way of escape, faith flies above them and carries up the soul to take refuge in Christ, and it is there safe.

That is the power of faith; it sets a soul in Christ, and there it looks down upon all temptations as waves at the bottom of the rock, breaking themselves into foam. When the floods of temptation rise and gather, so great and so many that the soul is even ready to be swallowed up, then it says, "Lord Jesus, thou art my strength, I look to thee for deliverance; now appear for my deliverance;" and thus it overcomes; the guilt of sin is answered by his blood, the power of sin is conquered by his Spirit, and afflictions that arise are as nothing; his love for them makes them sweet and easy.

Although, then, thou seest thyself the most witless and weak, and findest thyself nothing but a prey to the powers of darkness, yet know, that by believing, the wisdom and strength of Christ are thine; thou art and oughtest to find thyself all weakness, but he is all strength—mightiness itself. Learn to apply this victory, and so it is thine, be strong in him and the power of his might. But thou wilt say, "I am often foiled, yea, I cannot find that I prevail at all against mine enemies; but they still prevail against me." Yet rely on him; he can turn the chase in an instant. Still cleave to him. When the whole powers of thy soul are as it were scattered and routed, rally them by believing. Draw thou but into the standard of Jesus Christ, and the day shall be thine, for victory follows that standard, and cannot be severed from it. Yea, though thou find the smart of divers strokes, yet think that often a wounded soldier hath won the day; believe, and it shall be so with thee. And remember, that thy defeat, through the wisdom and love of thy God, may be ordered to advance the victory—to put courage and noble energy into thee against thine enemies—to humble thee, and drive thee from thine own imagined strength to make use of his strength. And be not hasty; think not at the very first to conquer. Many a hard conflict must thou resolve upon, and often shalt thou be brought very low, almost to a desperate point, to thy sense past recovery; then it is time to step in, even in the midst of their prevailing. Let God but arise, and his enemies shall be scattered. Thus the Church hath found it in her greatest extremities; and thus likewise the believing soul.—*Selected.*

FRUITS OF THE RANSOM

DEAR BROTHER RUSSELL:—I send you a brief synopsis of some discourses I recently delivered at Paris, Ill., hoping that it will not be uninteresting to yourself and the readers of the TOWER.

Yours in the blessed hope,

ALFRED MALONE.

"Because we trust in the living God, who is the Saviour of all men." 1 Tim. 4:10.

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32.

"And behold! a great crowd, which no one could have numbered, out of every nation, and of all tribes, and peoples, and languages, standing before the throne and in the presence of the Lamb, invested with white robes and palm branches in their hands." Rev. 7:9.

"These are those coming out of the great affliction, and they washed their robes and whitened them in the blood of the Lamb. On this account they are before the throne of God." Rev. 7:14, 15.

From these Scriptures and others of their class I deduced that:—

(1) God is the Saviour of all men from the Adamic sin and death. (2) To accomplish this, he is the Saviour at first of a very few, a "little flock." (3) And in the work of this salvation he is the Saviour of a great crowd.

In the first, salvation from Adamic sin and death, is the great aim to be attained and is builded upon God's philanthropy and the eternal fitness of things. And it is necessarily now held in abeyance until the accomplishment of the second salvation; because the little flock is destined to be kings and priests with Christ, to bring about both the first and third of these salvations. He is not now the Saviour, in fact, of all men, nor indeed of any as generally taught—a Saviour from famines, pestilences, earthquakes, cyclones, etc., etc. But he will be "the Saviour of all" from the effects of the Adamic sin and death.

Adam and Eve wrecked themselves and the race in the loss of innocence, in the loss of God's image, and in a gain of sin and death. Innocence, a God-like intelligence and moral grandeur, equal to the very perfectness of a God-made and God-endued manhood were lost by disobedience and death gained; yet so perfect in his organization, so God-like in intellectual and moral grandeur, that it took nearly a thousand years to so efface this image as to become totally dead.

The threats that met the sinning pair were, "In the day thou eatest thereof thou shalt surely die;" "Cursed is the ground for thy sake; in pain shalt thou eat of it all the days of thy life;" "and in the sweat of thy face shalt thou eat bread till thou return unto the ground, for out of it wast thou taken; for dust thou art, and to dust shalt thou return."

Animals as well as man felt the influence of the curse; when Adam sinned, they changed, revolted, and became abnormally offensive to mankind as perfection and dominion passed away from their ruler. And they all, as well as mankind, are to feel the influence of the Son of Man in "the times of the restitution."

While obedient in Eden's Garden the pair were so gifted with the beauty, perfection and glory of a perfect manhood; so filled the grand niche in God's creation, that they only fell a little short of the angels of God. And all intelligences were put under contribution to administer to their necessities and happiness. His sight was flooded with glory, his taste was satisfied with richest viands, and his ears were thrilled with grandest melodies, his lungs were filled and bathed in the life-inspiring atmosphere, and his blood was made to leap and dance with a perfect manhood—God's inexpressible gifts for the perpetuation of a glorified manhood.

And this perfect state of manhood might have continued forever, as the means to this end were placed within their reach. But with the entrance of sin, Eden was lost, lordship was lost, innocence was lost, happiness and a glorified human-

ity were lost, and pain and woe and misery were gained!

"In Adam all die." "By man came death." "Wherefore, as by one man sin entered into our world, and death by sin." "By the offence of one judgment came upon all men to condemnation" of death. Through the disobedience of one man the world was flooded with sin and woe and death; and these could never have been lifted had not another perfect and obedient Man redeemed, ransomed the race. And so the revealing Spirit has said, "This is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and come unto the knowledge of the truth. For there is one God, and one Mediator between God and men, the Man Christ Jesus, who gave himself a ransom for all, to be testified in due time." (1 Tim. 2:3-6.) And when "the little flock" shall have been glorified, that *due* time shall have arrived, and not till then.

This salvation is universal, and "God will have" it, no matter who may oppose; for "He works all things after the counsels of his own will."

"But we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." Heb. 2:9. Taste death for what? That man might not die? No! That was God's inexorable arrangement—the condemnation was just and unalterable. Man, therefore, must die; but, thank God! a Ransom was prepared to take him out of this death. "As by Adam all die, even so by Christ shall all be made alive!"

"Forasmuch, then, as the children are partakers of flesh and blood, he also himself took part of the same; that through death he might destroy him that had power of death, that is, the devil." Heb. 2:14. "For Christ also hath once suffered for sins, the just for the unjust." 1 Pet. 3:18. "Behold the Lamb of God that taketh away the sin of the world." John 1:29. That is, Jesus as the sacrifice for the sin of the world, released all from the condemnation and opened the way for restoring all to perfection—thus removing sin and its penalty—death.

With these and other Scriptures of like import, which I cannot quote here, it is unchangeably fixed and unalterably true, that all men shall be restored to the Adamic life through the Ransom. And as all sinned and died in or by Adam, so God being just, after the ransom was paid, the Redeemer controls all and may restore all to Adamic life and perfection; and then put them upon trial for themselves, not Adam for them; they will live for, or in, their own obedience; or die for their own sins.

2. To accomplish this, He is the Saviour of a very few —a "little flock."

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." If to "the little flock" he gives the kingdom, makes them rulers with him in the kingdom, and "partakers of the Divine nature," this is a special salvation he does not give to all.

"Because strait is the gate and narrow is the way that leadeth to life, and few there be that find it." Matt. 7:14. This life is immortality, and the relationship corresponds. They were living—justified before, but the strait gate and narrow way led to another—a different life. This salvation is only for "the little flock."

"For many be called, but few chosen." Matt. 20:16. This does not make God partial. He was under no kind of obligation to make any of the race immortal rulers. But this is a striking glory conferred upon the "little flock;" those that "suffer with Christ that they may reign with him." It is an election by grace for kingship and priesthood in the kingdom. This salvation is only for "the little flock," for the Bride of Christ, for members of his Body; and here there can be only so many. Christ's Body is not to be a monstrosity; but perfect and complete. And though "many" may run for this honor, it is only the "few," the approved, who shall be crowned. Paul therefore urged these "to so run," that ye may receive the crown, lest, if we do not so run, others shall receive our crown!

Now in this day many have lost sight of this great truth. We are not generally taught that if we do not die to the world, consecrate, be "a peculiar people, a royal priesthood, a holy nation, zealous of good works," we shall lose the crown, or be excluded from "the marriage supper."

Now it is popular, honorable and leads to wealth and fame to belong to some so-called orthodox church, but in Paul's day it meant the loss of caste, of riches and honor, and even life itself to be a member of the true Church. Pure Christianity is unchanged; now, as then, "they that live godly in Christ Jesus shall suffer persecution." And if we are not partakers of this persecution, of this dishonor, we "are bastards and not sons." That is, many claim to be children of God, to belong to "the little flock," to the consecrating ones, whereas they only have "a name to live while they are dead" to this life of toil and labor and entire obedience to God!

Now, as in Paul's day, true believers must continue to "fill up that which is behind of the afflictions of Christ in their flesh for his body's sake, which is the Church." The Head consecrated, suffered and died for the great honor of being King and Priest; and so must all the members of his Body partake of the sufferings in order to be partakers of his glory. Every vestige of sin and uncleanness must be covered by the blood of the mercy-seat, the Christian "reckoned" holy by the atonement, or there can be no such acceptable sacrificing, and without the sacrifice no reign with Christ.

They must be "killed all the day long, and accounted as sheep for the slaughter"—"must endure all things for the elect's sake, that they may obtain the salvation which is in Christ Jesus with eternal glory."

As yet the world is not fully ready for restitution to Adamic life and perfection, as the Body of Christ is not yet complete. But so soon as the last member shall have finished his sacrifice, so soon shall the full work of restitution begin.

3. And, in the work of this salvation, he is the Saviour of a great crowd. It could not be otherwise. If the gospel call to the "many" is not compulsory to an entire consecration, then many who start and are honest will not obtain the prize; and these, though losing the crown, may be "saved in the day of Christ."

Having failed to make an entire consecration, they, in the great time of trouble that shall come upon all the world, may then and there come "up through great afflictions, washing their robes and making them white in the blood of the Lamb."

Forgiveness of sins or their punishment, or both, not only take place in this age, but will be continued in the age to come. "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. 12:31, 32.

The age to come is to be an age of mercy and forgiveness, as well as this. All sins may be forgiven there except the sin against the Holy Ghost. Those who have utterly apostatized here cannot be forgiven there; but the honest, though weak ones, who have failed of the crown now through the weaknesses of the flesh, may be forgiven there, or suffer "many stripes" for the wrong doings of this age, and finally get "near the throne" and live forever!

This is not the leading feature of that Restitution age, but grows out of the higher life and rulership offered "the little flock." So, that, thank God! they who fail to win the crown may obtain eternal life "near the throne!"

"And that servant, who knew the will of his master, and was not prepared, nor did according to his will, he shall be beaten with many stripes." Luke 12:47. This, with other scriptures, teaches that Christians, servants of the Lord, they that knew and did not the will of God, shall in the age to come suffer therefor. This is not eternal misery, but "many stripes;" and these "stripes" are corrective, and not vindictive nor eternal. It is not "the second death" either; for "stripes" are not used to kill or destroy, but to correct.

The "few stripes" to those who did things worthy of them, because they knew not their Master's will, will be administered to those who have never heard of the Ransom.

The world is not now on trial, nor has it ever yet been. Adam was tried and failed, and all men in him. The new trial of the world cannot take place until the Head and Body of Christ are prepared to offer it. The Head of the Christ has been tried and triumphed. "The little flock" is now on trial, and when it shall have triumphed and been joined to the Head, then the trial of the world shall commence. When the King and Queen—the Christ and his Bride—shall have been married, then, and not until then, shall "the times of restitution" bear their perfected fruits. The "little flock" are not to be restored; they are to stand out as bright stars, and shine as the sun over a restored earth. The restored earth and its restored lord—mankind—will be indeed grand, but the "little flock," the Body of Christ, his Bride with the Head is the grandest of all! far above angels as well as men.

The pure wife is the glory of a pure husband; the redeemed, glorified Bride is the glory of Christ, and Christ is the glory of God! Everything in its own proper place and time; but "God over all blessed forever!"

Y. M. C. ASSOCIATION EFFORTS

"We confess to some alarm at the atmosphere of religious thought that hangs over the American churches today. The loud demands for a change of standards, the fascinating cry of 'progress in religious thought,' the easily-expressed ridicule for evangelical doctrines, in conjunction with 'elevated criticism,' may work harm among the young men of the churches; but we have great faith in Bible-reared young men, and if all our Associations but do their duty on the line of Bible work, there will be a faithful battalion to engage in the coming battle who will be undeterred by sneers, and unbewildered by the intellectual gymnasts of Bible criticism." —*Y. M. C. A. Watchman.*

The above clip from the leading organ representing "Young Men's Christian Association," has an air of honesty and candor, but when critically examined, it has little substance, and suggests either ignorance, self-deception or hypocrisy on the part of the writer. We prefer to think not the latter.

How absurd for a truly "*Bible-reared*" man, who should know that the Bible teaches that God's children must "*grow* in grace and knowledge" (2 Pet. 3:18) in order to "come to a knowledge of the truth," (1 Tim. 2:4,) and leaving the first principles of the doctrine of Christ should go on unto perfection, (Heb. 6:1,) to feel opposed to "progress in religious thought!" Surely this "Bible-reared" brother has overlooked the promise of our Lord that the spirit of truth would *guide* or *lead* us into all truth, showing us things to come (John 16:13): and surely he has never read the Scripture which declares that "The path of the just is as the shining light which shineth more and more unto the perfect day." Prov. 4:18.

If he knew the Scripture teaching to be such, why should he stand in such dread and opposition to "progress in religious thought?"

But ah! we see his point now. It is that "progress in religious thought"—"may work harm among the young men OF THE CHURCHES." Well, the writer is correct; and states himself well and truthfully: progress in religious thought would certainly work their ruin as *sectarians*. Growth in knowledge of truth is a grand liberty and privilege to every free child of God, for "whom the Son makes free is free indeed,"—free to grow as much as he can in all the truths of God's Word, into which the holy spirit of truth will lead; but not so those whose "progress in religious thought" is *chained to creeds* formed in the fifteenth century or later by men who, though honest, were no more inspired than their followers, and did not possess half the opportunities of Bible study and criticism enjoyed by their enslaved followers today. These cannot make "progress" while they are in and of the CHURCHES (so called). To make progress is to break the chain which hinders the God-ordained progress, and hence to wreck the sects as such. If this were accomplished there would be no longer Presbyterians, Methodists, Episcopalians, Lutherans, etc., but instead one church, fellow-members of one body of which Christ alone would be the Head and the Bible the only "standard."

The writer objects to any change of "standards." Poor man, he is as ignorant on this subject as of the Bible teachings on "progress in religious thought!" Does he not know that the standards or authorities recognized by the various sects are as different as they could be—that they ALL *contradict each other?* The man who cannot see that the various sectarian creeds cannot all be right while contradicting each other is blind indeed. And if these conflicting "*standards*" are thus evidently in error, why should any conscientious man oppose "a change" of those standards?

And finally, what nonsense is in the last sentence quoted: "We have great confidence in our Bible-reared young men, and if all our Associations but do their duty on the line of Bible work, there will be a faithful battalion to engage in the coming battle," etc. If all the Young Men's Christian Associations of the world will *do their duty* as the writer suggests it, viz., by opposing "progress in religious thought," or changes in the "standards" of the sects, they will indeed get ready a battalion for the "battle of the great day of God Almighty" already commenced; but it will be a battalion prejudiced and trained, to use their energies against the progress of light and truth; against the establishment of the Bible as the true and only standard of Christian faith and knowledge. It will be prepared to fight with and for, present darkness and error in Church and State. This battalion is even now taking its place in the ranks of "the kings of the earth and their armies" who will be ignorantly fighting against him that sitteth upon the white horse and his army (Rev. 19:19-21), to be ultimately, thank God, smitten with the broad sword that proceedeth out of his mouth—the Word of God—the truth.

Then, they will be agreeable to a change of standards, to the Bible only. Then, they will favor progress in religious thought, for then Babylon, in which they are now in bondage, sectarianism with all its chains and standards will have fallen—sunken to rise no more, though "the smoke" or *remembrance* of the anguish of her overthrow shall never be forgotten, but will prove a lasting lesson.

Alas for the Bible-rearing practiced in the Y. M. C. Associations! They are completely under the control of the sectarians, by whom they are supported. Though professedly non-sectarian, professedly controlled by no creed but the Bible, they are more creed-bound than others, since they are bound by *all the popular creeds.* Their interest lies not in the building up of the body of Christ, whose names are written in heaven, so much as in the building up of the various sectarian systems: less in the truth than in the traditions of men which make the word of God of none effect, as did the sectarians at the first advent. (Mark 7:6-9.) While professing great Bible study, it is in ruts and grooves, and so hampered by creed-chains that progress, or growth, or Bible-*rearing*, is impossible. Hence they as others are "babes" instead of strong men, and have need that one teach them what be even the FIRST PRINCIPLES of the doctrines of Christ.

What a power these Y. M. C. A.'s *might* be if they really were what they profess. There true Christians could meet to study the Word, and throwing off sectarian shackles, grow in grace and knowledge and love of God; and growing up into Christ in all things, come to the measure of the stature of men in Christ, and henceforth be no longer billow-tossed by every wind of doctrine. They should know the truth, and the truth should make them free.

The cry of "Change the standards," from those of the popes and councils to that of the Bible only, or "progress in religious thought," was the battle-cry which shook the Church of Rome in the days of Luther. The Bible, as the only foundation of faith, was the basis of protest then, and the Church of Rome opposed it with all her power then and since, yielding only inch by inch to the increasing light. Today she is being joined by those who once opposed her. They now cry, "No change in the standards." Each, seeking to defend its own existence founded in measure upon darkness, cries, Avoid and oppose any increase of light and all "progress in religious thought." No wonder that they lately feel themselves being drawn closer together than ever before. They now fight together against the ever-advancing light; but truth is mighty, and shall now prevail because it is due time, and these systems shall all be destroyed by the bright shining from HIS PRESENCE—who is called the TRUTH as well as the way and the life. How even some in Babylon can see a little of what is going on, notwithstanding sectarian prejudice, and the fact that their bread and butter, as well as influence and reputation, are all in Babylon, is shown by the following extract from Bishop Foster's lecture on MODERN METHODISM. He says:

"The Church's great dangers are assimilation to the world, neglect of the poor, substitution of the form for the fact of godliness, abandonment of discipline, a hireling ministry, an impure gospel, which, summed up, is a *fashionable church.* . . . The Church of God is today courting the world. Its members are trying to bring it down to the level of the ungodly. The ball, the theater, nude and lewd art, social luxuries, with all their loose moralities, are making inroads into the sacred inclosure of the Church, and, as a satisfaction for all this worldliness, Christians are making a great deal of Lent, and Easter, and Good Friday, and church ornamentations. It is the old trick of Satan. The Jewish Church struck on that rock, the Romish Church was wrecked on the same, and the Protestant Church is fast reaching the *same doom.*"

SUBJECTED IN HOPE

"For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope."—ROM. 8:20.

On account of sin, mankind has been made subject to an oppressive bondage.

All who have ever possessed a measure of life have felt the restraints that have deprived them of its full enjoyment. An "adversary" has been permitted to snatch away from us the glorious gift of life bestowed by our Creator. For a few

brief years we catch here and there glimpses of the inestimable boon, and then yield up the last vestige to his insatiable demands.

He has but to lift up his imperious sceptre, and millions hasten to lay down this treasure at his feet and pass into his prison-house, from whose dark recesses no sound ever yet fell on mortal ear. Relentlessly he pursues all, unmoved by the sighs and groans and tears that reach to heaven.

When one contemplates the misery, the untold suffering, the anguish that for six thousand years have been permitted to prey upon the race, it seems a wonder that despair has not taken possession of almost all hearts, and hurried them rashly to terminate an existence that offered them so little of enjoyment—so much of pain. But here was another opportunity for God to manifest his love. He so loved the world that he gave, to accompany man on his weary pilgrimage, HOPE. Like a good angel, Hope enters the heart of the weary toiler, and beguiles him with visions of ease and plenty. Hope transforms the chamber of suffering and woe into an abode of happiness and peace.

She approaches the weary watcher keeping vigil at the bedside of some loved one, and quickly the pallor of death gives place to the flush of health, and the emaciated form recovers its fair proportions.

Today the storm rages and darkness prevails, but tomorrow the sun will gild the heavens, and no storm traces remain. Hope whispers in the ear of that mother whose first born has been smitten by an arrow from Death's quiver; her grief is assuaged, her tears are dried, and life is again possessed of some joys. The light from this good angel's presence penetrates the prison-house of Despair, and the strong bolts melt away; the chains that bound the many victims become as ropes of sand, and the prisoners arise and walk forth. When the shadow of Death darkens our threshold, and benumbs the senses, and the heart has almost ceased its pulsations, Hope whispers, "You shall live again," and points to an existence unfettered by the restraints of the present life, and unaffected by its evils. Not the Christian alone is blessed by her ministrations, but the vast millions unlightened by revelation as well.

To the former she brings sweet comfort from God's promises, which never have failed those that have trusted in them. To the latter she points out the many evidences of a Creator's love, for he hath not left himself without witnesses of this. (Acts 14:17.) Soon these promises will be more than realized in manifestation of the "sons of God" commissioned to "restore all things." Then shall Death be compelled to release his prisoners, for at the command of the Son of man all that are in their graves shall come forth to the judgment of Jesus and the saints. John 5:28; 1 Cor. 6:2; Psa. 149:9.

Then will be accomplished that which so long ago was promised to faithful Abraham, that in his seed all the families of the earth should be blessed. (Gen. 22:18.) Then all the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before him. Psa. 22:27. S. T. T.

PERPETUAL APOSTOLIC INSTITUTIONS

Of necessity, the preaching of the gospel must precede all possible action for the teaching of those who are thus called out from the world. Because of this priority some seem to reckon gospel preaching the supremely important apostolic institution, and that therefore the chief, if not sole, object of the church's existence is to evangelize the world. We cannot but question this view when we examine the conduct of the apostles, coupled with the abundant and special provision made for the edification of the church.

"When the Lord ascended on high he gave gifts unto men . . . for the perfecting of the saints unto the work of the ministry, unto the building up of the body of Christ, till we all attain unto the unity of the faith and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ, that we may be no longer children." Eph. 4:7-16.

The teaching of this oracle convinces us of two things:—First that the service of those several gifts was for one main object—"the perfecting of the saints unto the work of the ministry;" and second, that the purpose of that ministry was for "the building up of the body of Christ." A great work was to be done, and the spiritual "gifts" speedily or instantaneously prepared men for that work. But this rapid preparation of the men did not necessarily imply that their work was speedily done—it was a life-long labor, and ever permitted the exercise of patience, forbearance and prudence. The teaching of the apostle in 1 Cor. xiv. shows how, in a church company richly endowed with these "gifts," it was necessary to be cautious in the use of the special capacities, in order to the general good of the whole. First, the service was to be intelligible—"let him that speaketh in a tongue pray that he may interpret;" then it was to be respectful to one another, for "if a revelation be made to another sitting by, let the first keep silence, for ye all can prophesy one by one, that all may be comforted;" and again, all was to be "done decently and in order." However great the variety—though "psalm, teaching, revelation, tongue, and interpretation" crowded upon each other, this order was possible, because "the spirits of the prophets were subject to the prophets," and we may presume that the exercise of all other gifts were equally under personal control. The "word of wisdom," "the word of knowledge," and "the discerning of spirits"—appearing in the spiritual category of 1 Cor. 12—were also gifts to be exercised in the church; finding their most evident scope among the brethren. And thus we have a very abundant provision made for the teaching of those who had put on Christ.

But teaching is not a sufficiently comprehensive word to use in defining this work in the Church; rather say Edification, that is, building up. The man who essays the building of a house for himself and his goods, has not only to select his material, but to rear it after a definite plan and on correct architectural principles; else, if his house do not tumble about his ears, it may perhaps be a laughing stock to all gazers. How much more important is the building up of "the house of God." And though the master builders may lay the foundation ever so well, there is still great care and much wisdom needed in the superstructure.

In the Scriptures there are frequent references to the style of building necessary—as to quality (See 1 Cor. 3:10-15). The "gold, silver and costly stones" contrasting favorably with the "wood, hay and stubble," which the fire of trial is sure to destroy. As to kind, Peter gives it without a figure in his second epistle, chapter 1, where faith grows into virtue, virtue into knowledge, knowledge into temperance, followed by patience, godliness, brotherly kindness and love. This is the edifying or upbuilding which results in noble, good, and holy character.

Our own words, *instruct* and *inform*, carry with them the same idea of building; and whether in natural or spiritual things we cannot reckon a man to be properly taught or trained unless he is built up within—*in-structed;* neither can he be perfectly fitted for all service till he adds to his outward and visible aspect the quality of being *in-formed*—furnished unto every good work. It is easy to see how good a structure the spiritual house must be when it is built up of such elect, precious, living stones as these.

We presume it was in pursuance of such service as this that Paul and Barnabas retraced their steps in Asia Minor—confirming the souls of the disciples and confirming the churches. (Acts 14:21-23; 15:36-41.) A necessary work; for how else could those who were called to holiness and virtue maintain their stand against evil, and grow up unto Christ?

It is true we lack those primitive spiritual endowments so well fitted to qualify for the building up of the Church; but we are not deprived of their utterances. If the gospel of the grace of God, originally ministered by apostles and evangelists, has been written and "set forth in order" that thus we may be taught what was surely believed by the first disciples; we are no less fully supplied with "the words of wisdom and knowledge" and even much of "the discerning of spirits" of the olden times—all faithfully expressed, not in words and sentences of man's wisdom, but in those of the Spirit of God. Therefore to us most precious; the living oracles and divine testimonies by which we are to be built up, and brought to the inheritance of the kingdom of God.

The teaching of those inspired Scriptures is inexhaustible; they furnish instructive lessons and educative provision for ages of disciples and students; possessing a living and growing power like the other works of God, which forbids them ever becoming stale or useless. The Word of God has all shades of power, and every possible degree of fitness. If it is like the thunder blast to split the cedars of Lebanon, it is no less the gentle electric current which thrills in the telephone; a hammer so heavy as to break in pieces the rocks, yet anon so light that its pulsations on the tenderest chords of the human heart can elicit sweet music; a two-edged sword piercing even to the dividing of soul and spirit,

and of both joints and marrow, yet so delicate a probe as to discern the thoughts and intents of the heart. Wonderful treasure! How can we be poor or void of ability when thus furnished?

Whatever we may be short of in our Church needs for building up; it is a great fallacy to look for help to mere professional teachers. We may not have spiritual gifts, neither have they. We may not be able to show any specialty in our call to particular service, neither can they. They are to be tested simply by experience of their certain or probable utility. Are churches better taught by hirelings? Is it indeed likely that they should be? It is easy to compare the real intelligence of churches with or without "clergy;" and always to the disadvantage of the former. And it would not be reasonable to expect otherwise, because for this kind of moral building there is of necessity moral training. Mere faculty of speech, or depth of knowledge, or power of discernment, or even prophetic insight, must be qualified by love of the truth, by faith in God and devotion to personal holiness. No man can know the doctrine who has not done the work of God. (John 7:17.) This was true in apostolic times, and is true to this day. How little are we the better of those scholastic men who affect to be pastors and teachers in the Church of God: hiring out their learning by the month and year, and seeking for preferment to good livings in virtue of their college breeding.

"A peasant may believe as much
As a great clerk, and reach the highest stature;"

not only in faith, but in church service. Witness the choice of the all-wise Master, when the foolish and weak and base things of the world were chosen to confound the wise and great and honorable; that no flesh should glory before God.

By the good providence of God we have most excellent translations of all the Holy Scriptures, and in addition, have access to a large amount of illustrative literature and biblical criticism calculated to awaken a still deeper and more permanent interest in the meaning and application of Scripture. And again, the occurrences of ordinary life and the relations of society, in and out of the Church, when viewed through the divine medium of faith and holy life, are instructive and suggestive in the highest degree.

Not everyone is qualified to be a prominent teacher or exhorter in the Church; but everyone may do something towards edification or correction. The most diffident may find opportunity in private; and, indeed, in the family of God, where all are closely knit together, there never fail times and occasions when a quiet word, an earnest appeal, or a friendly remonstrance may be used. Where everyone has access to the divine library, all may be wise; and who is there to forbid the loving and hearty service of the humblest in the Church?

The whole drift of the apostolic exhortation and teaching is toward universal, personal interest. They were to speak to one another in psalms, and hymns, and spiritual songs; they were to examine themselves, to confess their faults one to another, and to pray one for another; they were to build up one another in their most holy faith; and was there an urgent call for help, they were all to contribute according as God had severally prospered them. Now if this spontaneous and general ministry was the rule in early times when they were so beholden to spiritual gifts and spiritual guidance, and before the copious Scriptures of the Apostles were written out, surely we should be no less energetic in the cordial exercise of every power. The counsels of divine wisdom sound down the long ages, and demand attention at this hour. Only when they are faithfully attended to, can the Church be built up, and subsist as the pillar and ground of the truth.—*G. Dowie, in Messenger.*

A REMARKABLE FAITH CURE

Sister A. J. Cowles of Massachusetts, sends us an account of her very remarkable cure in answer to prayer. This occurred in 1881. Since that time she has become deeply interested in the Scripture teaching relative to RESTITUTION, that it is due to the world and that physical healing can only be *claimed* consistently for such as have not consecrated the human nature *even unto death.* Were she in the same condition again she could only present her case before the Lord saying, "Thy will be done." She could not with her present light make positive request for things and rights of the human nature she has sacrificed, to obtain the new nature and joint heirship with Christ. Nevertheless God is pleased to heal some of the consecrated ones even though they do not *request* such blessing.

Sister Cowles says:

I received an injury to the nerves of the spinal cord while practicing gymnastics at Glenwood Ladies' Seminary. My physicians have given as their opinion that "there was spinal weakness some years previous to this," and those who have studied the case most say that this trouble existed from childhood and was probably a constitutional weakness from birth. They have also said that ultimately I "would have been a sufferer from spinal disease had this accident not occurred; but this hastened it and caused a complication of diseases and greater suffering." My whole system rapidly became diseased in sympathy, and at last I was confined to my bed helpless. But scarce five months had passed ere I was seized with a severe attack of cerebro-spinal meningitis. I was taken to Boston for treatment. At Dr. Estabrook's Institute I received the tenderest treatment night and day, and Dr. Benjamin Codman being called in, fitted for me a spinal prop that supported the whole body. With the treatment and the aid of the prop, and a ten months' course of treatment at the Homœopathic Hospital a year later, I was benefited so far as to be able to walk from room to room on the first floor, but was liable to fall at any moment. From the very commencement of my disease, the spine between the shoulders would suddenly give way, and I would fall to the floor without an instant's warning, and intense agony always followed. I was always suffering; never had one night's refreshing sleep, and severe attacks of neuralgia of the heart alarmed my physicians and friends. I was shut in from all that made life dear, and the days, nights, months and years were one terrible great pain. O, those years of agony! No one but God can ever know what I suffered. One bitter trial came after another—everything seemed to slip from my grasp. No words can in the slightest degree express what I suffered, with never one hour's freedom from pain. The doctors comforted me for years by telling me that if I did not get better I could not live long, but I lived on and on.

I prayed to be made willing to live God's time; and through all these years I tried faithfully, cheerfully, lovingly, to bear my heavy cross and not cast a shadow over the pathway of others, and I earnestly strove to keep my eye of faith fixed on Christ; and he did sustain me.

January 1st, 1881, I was admitted to the Adams' Nervine Institute in Boston, was confined to my bed and failed rapidly, and only the influence of outside physicians kept me there.

In April the physicians decided that there was no earthly help for me, and told one of my former physicians and friends their decision, but he urged them to try again, and tried to think that they had made some mistake in the diagnosis of the case. Although he felt I could never be well, he had great sympathy with me and hoped that I could be a little relieved while I lived. The new attending physician, the 1st of May, finally decided to take up my case, and I was removed to a private room, forbidden to take one step or sit up for one moment. I was not allowed even to feed myself, but was given my food and drink like a babe—there remaining the hope that perfect rest might quiet the intense pain in my spine, but much to our disappointment the disease increased and I failed even more rapidly.

Through these years I have been under the care of the best physicians. They all spoke of my courage and of trying with all my strength to be well, but all my courage and will-power could not conquer disease.

Through these years various kinds of treatment had been tried: electricity in its most approved forms, electro-magnetism, hydropathic treatment, the massage, plaster jackets, etc. My spine had been blistered over and over again, and burned with chemicals. The freezing process had been tried hundreds of times. Indeed it seems as if nearly every kind of torturing treatment had been tried, as I was willing to endure anything that held out the slightest hope of quieting that pain. After all those months at the Nervine, I was called to pass through the severe operation of having my spine burned with hot irons. Three times did I pass through that severe operation of having my spine cauterized with the thermo-cautery, and then the physicians thinking I was receiving injury, it was not tried further.

I shall always remember the day that the superintending physician entered my room and kindly, tenderly, even sympathetically, tried to give me the physicians' opinion. He said, "Miss Cowles, the doctors of this institute have done everything in their power for you. You have been under the care of such men as Dr. Eades, Dr. Putnam and Dr. Webber,

who stand at the head of the medical profession throughout New England. Indeed you have had the best medical skill of the country, and you, by your courage, have aided us by being willing to endure anything that we suggested; but you have failed rapidly, and now it is hard for me to say it, and for you to hear it, but you must go home and never try to step again." I said, "Doctor, I shall try to step while I live," but he answered, "Do not try to step much—if you do not you may live for a time—we cannot say how long, but if you do step much, or catch a little cold, sudden congestion will set in and you will die, for you know whenever we have yielded to your entreaties and allowed you to step, those hard pains have increased." After a somewhat lengthy conversation, the doctor turned to leave my room, and I said, "Doctor, you have convinced me that you are right. I fully realize that there are diseases that you physicians cannot reach, but if human power cannot reach them, Divine power can."

Through these years the mystery of suffering had troubled me, not alone my own pain and sorrow, but the suffering of the world seemed a problem I could not solve. Gradually I was led to see that there was much in our Bible that was passed over at the present day, and that we did not receive all the blessings promised in God's word. As I look back now, I can see that several times I was very near my present belief, and then in conversation with others I found those far wiser than myself could not believe it, and fearing it was sin in me I was thrust back again into the darkness; but through those last terrible months at the Nervine, as I grew weaker my faith grew stronger, and more and more firmly I believed that this blessing which was in the world in Christ's time was being brought back again. I did not at this time realize that this was coming to me, but I felt sure, and said to others, "This light is in the world, and to those who live it will be revealed." You may ask what first led me to this belief; I can only answer, hungering and thirsting after righteousness, striving to live near to God and being guided by him, longing for a higher, purer spiritual life; for, although I had been a Christian all these years, there was something beyond my experience that I craved, and my most earnest supplications rose to God for spiritual blessing.

After a complete consecration to God and his service, those petitions were answered. That precious gift was mine. Then, God taught me that we must look to him for physical blessings, even as for spiritual, and I asked Jesus to take me where I should be under no doctor's authority, that I might discard all human aid and claim him as my physician.

August 25th, 1881, I was discharged from the Nervine as incurable. Dr. H. sent me to "St. Luke's Hospital" for a few days until the papers were made out for me to go to Brooklyn to the "Home for Incurables."

When I reached St. Luke's, owing to a peculiar web of circumstances, I was under no doctor's care. Dr. H. had power to place me there, but the attending physician insisted on not admitting me *regularly*, as he had conversed with the doctors from the Nervine, and feared I would fail and die; he would not regard me as a patient. This at first tried me, but here was a link in God's chain to answer my prayer. I left off taking medicine, although I had it with me, and claimed Christ as my physician.

At this time I had never been under the influence of any faith people, indeed the influence had been all to the contrary. Never had I met one who understood this faith. God, through my Bible, had been my only teacher.

I gave up medicine on Thursday, and through the days following, in spite of the unbelief that surrounded me, I was trying to press through the crowd of doubts and fears to touch the hem of Christ's garment, but all was dark.

I earnestly requested Dr. Codman to bring me some faith people, and he very kindly came on Tuesday with Dr. George B. Peck and Miss Charlotte Hawes. When they reached St. Luke's, the matron, a noble woman and earnest loving Christian, objected to their being admitted, saying: "It is not right to believe that one with incurable diseases can be healed." Dr. Codman replied: "Miss Cowles has the faith, and it would be a great comfort to her to have these people pray for her. I have something at stake as a physician, but under the circumstances I will go up with them, and as a physician watch the case, and see that she is not injured or excited in any way. Can they pray with her?" The matron answered: "I really have no right to forbid you going to her room, as she is not our patient." If I had been a regular patient, these friends could not have prayed with me. They came to my room. After a preliminary conversation, Dr. Peck prayed that I should be given more faith. Throughout that prayer I had the most terrible battle, but Christ overcame the adversary for me when I was too weak to battle longer. Dr. Peck then said: "We will go now and come again;" but I begged them not to leave me. I cried out: "Lord, I believe. Help thou mine unbelief!" The battle was over. I was calm then and ready for the second prayer. Dr. Peck anointed me with oil in the name of the Lord, and claimed the promise in James 5:14, 15. He then said: "Stand still and see the salvation of the Lord," and bidding me good morning, he and Dr. Codman went down stairs. At my request Miss Hawes lingered for a moment, and knelt by my bedside. I said: "Would it be right for me to rise and dress and go down stairs?" She simply answered: "Ask the Lord." We remained in silent prayer a moment. I then arose. For years the cords in my limbs had hurt me intensely in stepping. When I placed my feet firmly on the floor those cords relaxed at once. I walked the length of the room without the pain. I lay no stress upon these words, "I walked," but I do emphasize decidedly the words *without the pain*, for I was free from that agony that had been my constant companion day and night all those thirteen years. You cannot realize that glorious freedom that was mine. I knelt, praised God for his wonderful gift, rose, dressed, stepping freely and naturally, without one indication of falling, and in God's strength walked down stairs, very much to the surprise of Dr. Codman, who was waiting for Miss Hawes in the room below. I refused to sit, wishing to glorify God by standing. After conversing for a time with these friends, and as they were leaving me, Miss Hawes said: "As this gift is given you, you must not be presumptuous. You had better lie down for awhile." I obeyed, and for an hour great strength came to me that I could feel to my finger-tips. O! such strength and power was poured into my body. One lady patient said to me afterwards: "Were you suffering intensely that hour? Your face was almost purple, but we did not dare speak to you." I found afterwards that they thought I had become suddenly insane, and went down stairs and came back, and was dying. As I look back now I do not think it strange that they should have thought so. Would it were in my power to describe the experience of that hour, for it was glorious. You may ask, "Did this pain ever return again?" Yes! twice; once as a temptation, and must I confess it? once for a sin. That afternoon as I thought, Now I will rise again, the pain came back and seized me in its firm grasp from head to foot. If they had only told me what I always tell an invalid today, Satan may be allowed to place pain in your body just like the old pain, to test your faith, I should have been prepared, but that was not God's way for me, and it came to me like a terrible shock, "O! I am not healed after all!" Then the thought came, I have been down stairs; that alone was a miracle, and I looked to God for an explanation. He taught me that it was a temptation, and giving myself into God's hands, and trying to rise in his strength, the pain vanished in an instant. Two days after this I limited God—not wilfully, but thoughtlessly—but it was a sin nevertheless. I was thinking, "How glorious it is to be free from this pain, to be well once more," and then I thought, "It is not possible all that tenderness in my spine is gone," and I placed my hand upon my spine to test it. The pain came back. In an instant I realized I had sinned; I had limited God's power. I prayed earnestly for forgiveness, and the pain went away never to return again.

The day after I was healed I received this message from Dr. C., "I am anxious about you, but cannot leave my office. Do send me word." I obeyed him literally, and sent the one word, "*Victory*." Later, another message came, "Please write me a few lines on a card." I again obeyed, and wrote him, "Victory! Victory! Victory! through our Lord Jesus Christ!"

Dr. C. came to me, and as a physician tested me, and the very tests that proved disease three weeks before, failed now. I was wholly healed, and gained in strength rapidly. The most precious gift of all was sleep. All these years I had never known what sweet sleep was, and in those months at the Nervine the physician had ordered for me all kinds of medicine, chloral, etc., and the little sleep that they succeeded in giving me was filled with terrible dreams and agony; but now I slept like a little child.

By this time the papers were made out admitting me to the "Home for Incurables," but lo! Christ had healed me! I wrote to those who had obtained the permit and said how wonderfully I was doing, but received word to wait until they had seen the Dr. H. who sent me to St. Luke's; and so I waited until they met, and he told them to allow me to go home, as I was perfectly able to do as I pleased. I was "now no case for any hospital," and three weeks from the day I was healed, I went home alone to surprise my friends. I had written them once, but they did not understand the

full extent, as my thoughts at that time were more on the spiritual blessing.

On that beautiful afternoon, as I crossed the threshold of my home, my friends looked upon me very much as Mary and Martha must have looked upon Lazarus, when he was risen from the dead. My dear father said, "Allie! Allie! if you had been brought in here in your coffin today I should not have been surprised, but what can I think now?" and a neighbor calling him outside, said, "Mr. Cowles, how is Allie?" and he answered, "O, don't ask me! she is so well that I do not dare to think or speak of it."

God has led me forward, and my faith has grown firmer and stronger as I have witnessed Christ's wonderful power in others. Often have I been told by even good people, "This was a wonderful gift to you, but do not tell others they can be healed." Ah! their eyes are blinded, and they do not see Christ as a perfect Saviour able to save to the uttermost.

REST—IN GRACE SUFFICIENT

The benediction of undisturbed rest is a blessing sought and eulogized wherever man is known, but experienced by a surprisingly small fraction of the race. Everyone craves rest. Careworn souls, turning away from the vision of weary years of trial and bereavement to friends upon whom sorrows press but lightly, wonder at the beauties life seems to hold for them, and ask the secret of their peacefulness, enquiring where this rest is to be found. Disappointed hearts, turning from the futile chase for joys which kept so near, but just beyond their reach, tantalizing, beguiling, inviting, yet receding faster than the swiftest feet could follow, come, breathless and panting, ready at last to relinquish the long-continued pursuit, and, dropping with weariness, imploringly ask for rest. Beautiful home-circles, long unbroken by the ravages of the destroyer, and all the more perfect by the firmness of affection's cords, grown to be so mature, must be broken now. Hearts must bleed, tears must flow. And now the bereaved sighing for an hour of forgetfulness, in which they may recruit their vigor, looking away from this, the keenest sorrow they have known, with swollen eyes and with sobs that melt the sternest heart, appeal to our sympathies and ask, "Can you not tell us where we may find rest?"

All classes are in search of rest. The cry for it reverberates upon a thousand hill-tops, and echoes along the fertile valleys of the earth. It comes to us from the north; the south also is calling for rest. They seek it in the east, nor is the west satisfied without it. Millionaires have everything beside it; the penniless desire it above the bread they crave. Health cannot satisfy without it! with it, sickness is powerless to disturb. Ease becomes wearisome if rest of soul be absent; its presence makes the heaviest burdens light. Without it, we sigh; but this soul-rest turns our sighing into singing. Bitter tears flow where it does not abide; but with rest, tears lose their bitterness. What price is too dear to pay for rest of soul? Cheerfully will they endure hardness for a season, if but the assurance of its coming attend the labor of its famished seekers. They will work till hands are brown and callous from their toil; till brains are weary, eyes are dim, and limbs grow feeble. They will deny themselves the comfort of the present, modify arrangements for the future, to prepare for its enjoyment, and engage every power, to the end that this priceless boon be made their own.

Yet while it stands knocking at their very doors, they will not take it! While it sits awaiting entertainment, they turn away as if it were an intruder upon their time! While it offers itself, saying, "I will confer enduring comfort," they refuse, as if because so readily obtained it could not be worth the taking. They would work for it, yet seem unwilling to accept it as a gift. But oh, wearied one, have you not labored long enough to no account? Have you not yet borne enough? Have you not suffered enough, sighed, wept, sought, agonized and called? Have you not already spent too much time and means without avail, conscious, after all this anxiety, of the same hungering, thirsting, aching heart? Have you not experimented until convinced that such is not the means by which the pearl may be discovered? Have you not tried all that reason bids you venture? Alas 'tis true! but your soul is burdened still. Now cease your random search, and embrace the blessing just outside your heart. Rest is there! Rest for you. Rest now. Rest forever. The grace of God includes it, and comes to you laden with its sweetness. Walk with God, and it shall be yours this day and evermore! "Come unto me," said Christ, "all ye that labor and are heavy laden, and I *will give you rest.*" That means *you* if you are burdened. Surely you do not doubt it! You would not say that because your burdens are peculiar, and unaccountably afflicting, that therefore Christ is unable to fulfill his word? Then he *must* mean you just as you are; and the heavier the burden the greater is your need of relief. It signifies nothing whether the burden be great or small. He can bear it in either case. Therefore, bring it to him, and having done so, *leave* it with him. You must do it; the privilege is too great to be neglected. Christ loves you and would not see you burdened thus. He commands you to do it, and if you love him you will obey. Having "come" to Christ, having "taken" his "yoke," and "learned" of him, the unqualified promise is, you *shall* find rest. Now, if you do not find rest it will be because of some reserve; for the promise stands unchanged. Rest is always given when the conditions are fully met. Then plead no excuse; your case is not an exceptional one. You shall have rest if you will accept it. Then *do* so and "go in peace."

The cause of unrest among believers is not the excessive weight of burdens, not the severity of trial, for often the fully consecrated, who enjoy the sweetest rest, are they whose material surroundings are of the most distressing character, subjecting them to sorrows calculated to harrow beyond expression; yet they ride on victoriously, while others with far less reason for complaint are disturbed much of the time. the cause lies within themselves; and consists in a partial reception only of the grace which would drive forever from their lives such inconsistencies as are often deplored in penitence and sorrow. Neither victory nor rest shall ever gladden our hearts by the simple absence of the ills of life, but rather through divine strength being brought to our assistance. And this can only be done by the concurrence of our wills; including, and indeed, necessitating an unreserved surrender to God. Oh, if this work be accomplished what mighty results will follow! It will be as natural for us to rest in God as it is for us to breathe. Soul-rest will be ours continually, and effective labor for God the outward expression. As the child, timid, fearful, unwilling to venture when alone, becomes wonderfully brave when conscious of his father's presence, so we, though formerly helpless, will, by the abiding presence of our God, venture anything, everything, so long as it be IN THE DEFENSE OF TRUTH and in obedience to the Father, who has promised to protect us.

And what shall be able to disturb us while God's strength is still our own? Shall it be the remembrance of weary years of trouble? Shall it be a death-bed scene? Shall it be painful memories of loved ones who have failed and thus mortified or grieved us? I tell you it will not be found in these things to molest the repose abiding in our hearts. While the surface may sometimes show agitation, the peaceful currents of the soul will move on toward the boundless ocean —God himself, whence came this wondrous grace; then the tide of his love will come, overwhelming the little disappointments of an hour, drowning our sorrows and washing away the stains our tears had left, and thrilling with a heavenly joy our souls, as, standing in bewilderment, we demand, with the astonished Paul, whose words were unequal to his rapture, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."—*H. Roissy.*

NOT to know evil, that is innocence; but to know evil and choose the good, that is virtue.

A WORD spoken pleasantly is a large spot of sunshine on a sad heart; who has not felt its effects? A smile is like the bursting out of the sun behind a cloud.

TRUE repentance consists in the heart being broken for sin and from sin. Some repent, yet never reform; they resemble a man traveling a dangerous path, who frequently starts and stops, but never turns aside.

"THAT fortitude which has encountered no dangers, that prudence which has surmounted no difficulties, that integrity which has been attacked by no temptation, can best be considered but as gold not yet brought to the test, of which therefore the true value cannot be assigned."

VIEW FROM THE TOWER

The announcement in our last issue, that we had in view a plan by which those zealous for service could probably use as much time as they could gather from the absolute necessities of life, brought a shower of Postal Cards to our office. These, should they lead to nothing more, have proved already a blessing to your fellow servant, the Editor, refreshing his heart as he perceived from your earnest words how deeply the truth had taken hold of your hearts as well as of your intellects.

When one's heart is absorbed with the truth, he not only seeks by every means and every sacrifice to promulgate it, that others may be blessed with it, but he will look for fruit from his labor; he cannot help it. And thus it is that you and I as we labor for the cause we love, desire as the Apostle expresses it, to "know that our labor is not in vain in the Lord"; to see some of the fruit. Yet we must learn to labor on steadily whether fruit appears or not, knowing that though the germination be tedious and the growth and ripening slow, the ultimate success of the labor is assured by the all-wise Master in whose service we engage. If we go forth earnest in the service, and fully consecrated, he will surely use us; and if done for him only, our labor cannot be in vain. "He that goeth forth and weepeth [feeling the importance and cost of the work in self-sacrifice] bearing precious seed, shall doubtless come again bringing his sheaves." Psa. 126:6.

Sometimes the blessing comes in an unlooked for way, even as in the present case your cards were refreshing messengers to us. And again, the blessing of consecrated service, is sure to be greater upon ourselves than upon others. He that watereth others, shall himself be abundantly refreshed. To the extent that you have been a laborer for the Master and have sacrificed anything for the spread of his truth, we feel sure you have received present pay of this sort, as well as persecutions (2 Tim. 3:12) besides the laid up hopes and promises "reserved in heaven for you."

This, your experience and mine, was the experience of others before us in the service; and to us, as to them, God sometimes grants a glimpse of the fruit of labor when we feel faint and discouraged. Thus it was with the Lord; after considerable labor and teaching "many went back" and followed him as disciples no more, and Jesus said unto the twelve, "Will you also go away?" Then came the refreshing evidence that the truth had taken fast hold of some, when Peter answered "Lord to whom shall we go? Thou hast the words of eternal life, and we believe and are sure that thou art that Christ, the Son of the living God." (John 6:66-69.) Not only was Jesus' heart cheered by Peter's zeal, but Peter also was blessed, "Blessed are thou, Simon." Matt. 16:16, 17.

Elijah felt lonely, and that his efforts to refute the false teachers of Baal were yielding no fruit, and prayed that he might die; but God who knew all about it, encouraged him with the assurance that seven thousand of Israel were still faithful to the truth, who doubtless had been helped and strengthened by Elijah's labors.

Paul, the great Apostle, whose writings have been, and yet are God's storehouse of wisdom and instruction, from which the faithful throughout the age have been supplied with "meat in due season," appears to have written almost all of his epistles with a view to correct some doctrinal errors into which he saw the various companies of God's children liable to fall, or to help them out of errors into which they had already fallen. Little did he suppose probably that his zeal and efforts to assist the saints and guard them with truth, were to be so widespread in their influence as God's guideposts to the Pilgrims of eighteen centuries.

So with us, dear friends; we must not gauge our sacrifices and efforts by the little we are permitted to see of the results, but must press on. In fact while interest in the work enters largely into our sacrifice, we must beware and remember that *our sacrifice* was made to God, and not in any particular interest of our own, in the work; and while we take an absorbing interest in the work, as the development of his plans, we should remember that our consecration was *to the Lord;* that in accepting it, the Lord made no promise to show us any fruit of labor, and hence whatever we enjoy in this way is God's *favor* more than promised. In order that we may ever feel our own insuffiiciency, and that all the needed power and wisdom for the work is in him who is at the helm working all things after the counsel of his own will, we are not permitted to see much fruit from our own individual labor. Otherwise success in his labor might enkindle pride and self-sufficiency, and make us unfit for further service. But we thank God that we are given so clear a view of the grand results at the end worked out by the various agencies operating under divine supervision.

Seeing the final results, portrayed in God's Word, should lead us to diligence and sacrifice that we at that time may find, that by the favor of God our labors and tears, and weariness, and endurance of the reproaches of Christ, (Luke 6:22, 23.) were not in vain, and that in the accomplished results we shall have some share, and then more fully than now appreciate the privilege of being co-workers with God and with our Lord Jesus in the greatest and grandest work of God—Redemption, Reconciliation, and Restitution of the race.

Ah, yes; the Master saw little fruit of his sacrifice when he died, and you and I must expect a similar experience. But of him it is written, "He *shall* see the travail of his soul and *shall be satisfied.*" (Isa. 53:11.) The grand results will abundantly prove the wisdom of God, and the cost, though great, will prove none too great when actually seen as God already foresees it. Then, too, all who now sacrifice for and suffer with Christ shall be satisfied fully. If they have had travail and have made sacrifices, not for error, but for the truth; not for sects, but for Christ, they shall receive great reward (Matt. 5:11, 12); they shall be satisfied when they enter the joys of their Lord.

Recently, in looking over our list of English readers, the smallness of the number suggested the fact that each of the three hundred had cost an outlay of about forty dollars. (The outlay, of which these are *as yet* the only fruitage, amounted to nearly eleven thousand dollars, aside from the willing labor connected with it.) And the thought came, How many of these appreciate the truth? How many, as they see what it costs in reputation to hold the truth, regret that they ever received it? How many—how few—appreciate the truth at forty dollars—at what it cost to bring it to their ears?

These were discouraging thoughts; and then we thought of the great cost—of the Master's sacrifice—of what the expense of our salvation had been; not in silver and gold, but the precious blood of Christ, and the precious cost as well, in self-denial to him who made himself of no reputation, and, though rich, became poor for our sakes, that he might redeem and bless us. As we saw how few there are who appreciate the first great cost, or endeavor to do a part in the same direction, we said to ourselves, Ah! it is because they and we all *see* but imperfectly. The world, the flesh and the adversary paint things in false colors before men's minds, and it is only as the truth shines in and gets possession of us that we are able even to approximate its value.

The mail then brought us three English letters, one from a new reader, who had just received a copy of "Food," and two from older readers, one of which, from dear Brother Riley, was just in time for the last TOWER, which contains some extracts from it. We said, as we read Bro. R.'s letter, and saw how firmly the truth had taken hold of him, What is such fruit worth? Our answer, as we considered our own estimation of the value of the truth—beyond price, preferred to millions of money and oceans of respect and influence—was, one such heart made glad and brought nigh to the Lord and refreshed by his glorious plans, as seen in the unfoldings of his word of truth, is well worth the entire expenditure, made in England, of time and labor and money. If no other one there had been reached and blessed, doubtless Bro. R. would refuse such a price in exchange for it. And who can tell how many shall yet believe through the words and efforts of these already blessed.

Then came the memory of sacrifices which we knew some had made [and we know probably of but few of the sacrifices and sacrificers—God alone knows them all]; the sick sister who, not being able to give time or money, cast into the Lord's treasury two long switches of her hair to be sold, and the funds used in the spread of the truth; and the sister who, in the same interest, sold a gold watch chain, in which she had once prided. Under the influence of truth that pride had given place to zeal for truth. We remembered also the brother in Kentucky who, having no money to spare, sent a watch, and a sister who, from the same motives sent a gold ring; and many others who we know are denying themselves many things which they once prided in, such as costly apparel, etc., that they may have means which they can and do use in the blessed service. Let all such remember, as they

hear of hearts made glad by the truth, that they have had a share in the work of blessing. If we may not see much fruit from our individual labor, thank God for what we are permitted to see of fruit of our united efforts. As memory called up these and other sacrifices, and the many whom we know to be using the spare moments and holidays in spreading the truth, or attempting to spread it (which is as highly appreciated by him who looks upon our hearts—who accepts our endeavors rather than our results); and as we noted the many and earnest answers to the proposed new plan of labor mentioned in our last issue, which have come, and are still coming to hand, we took courage afresh.

We need scarcely tell you that "a book of remembrance"—a special record—is made in our office of those whose zeal for the Master and his Word is thus evidenced; and who can doubt that such and a much more perfect record is kept by the Master. They are his and found on his side in this day, when he is *selecting* his jewels. As he tests each one, can we doubt that he measures their love for him by the spirit of sacrifice for the truth which actuates them? Then let us value more and more our privilege of showing our love for him by gladly bearing reproach, and dishonor, and weariness, and inconvenience in the cause of truth—the cause of God.

These thoughts, encouraging and strengthening to us, we give to you, that they may likewise do you good.

"Truth! how sacred is the *treasure;*
Teach us, Lord, its *worth* to know;
Vain the hopes, and short the pleasure,
Which from other sources flow."

If we could properly estimate truth, it would make us careful lest we should lose it, and we should value less its price in self-denial, and appreciate more the privilege of communicating it to others, even at the cost of further self-denial. Sacrifices of time, and money, and reputation would be considered "light" matters and would "work out for us a far more exceeding and eternal weight of glory," while we would be prepared thereby to look not at the things which are seen, our sacrifices, etc., but at the things which are not seen—the exceeding great reward in reservation for the overcomers.

EXTRACTS FROM INTERESTING LETTERS

Yorkshire, England.

GENTLEMEN:—Working in an empty house some days ago, I found some leaves of a book treating on the Bible. There is nothing to lead me to a conclusion as to what the title is, but every leaf I have is about the Bible and its teachings. "Why Evil was Permitted, The Day of Judgment, The Plan of the Ages," etc. These leaves have whetted my appetite, and after searching well I found what appears to be the last leaf, and it directs me to address a letter as this is directed for further information on these matters. I can only say that, not only I, but others with whom I associate, are never tired of talking, reading or hearing of these things. The leaves I have I would not sell for money, but I should like more, and I hope you may be able to supply me, God bless your richly. Yours in Christ, ———.

Toledo, Ohio, Sept. 20, 1885.

DEAR BROTHER RUSSELL:—Again is the welcome Z. W. T. at hand. But alas I can not read it any more. [A cataract has been forming over his sight gradually.] Having it read second-hand, and by those not consecrated however well meaning they be, it has not the satisfactory result as when read by myself. I am hungry for the glad tidings, but for the present cannot be satisfied and must now draw on the store gathered when natural sight was one of the blessings. Please inform me what your plan is for the consecrated ones. If I cannot see to read I may find a willing ear to talk to. Hoping you may be able to gather the meaning of this communication, the Lord bless you and be with you in his work is my prayer. Yours in Christ, ———.

Berrien Co., Michigan.

ZION'S WATCH TOWER.—*Dear Friends:*—A pamphlet published by you, accidentally came to my notice a few days ago, and although torn and mutilated, I have read all I can of it, and desire more of that light that seems to have penetrated your soul. In accordance with your request, which I find on last page of cover, I write you as an earnest, prayerful seeker after truth; knowing that in time past it has pleased God to send light to his children through one another, as in the case of Cornelius (Acts 10).

Now I send to Pittsburg, to Zion's Watchman, that he may tell me what to do, and send me what he thinks I need. I think I could use several of the pamphlets to good advantage.

Yours in fellowship of Christ, ———.

Neosho Co., Kan.

DEAR BROTHER IN CHRIST:—If I should not be too late please forward a wall chart to my address for which I will pay express charges. I expect to return to my own nation in the near future (Cherokee Indians) and I will be more able to make the vision plain. I would send you money to pay for one or two years subscription of your paper, the Z. W. T., if I had it; but just now I am so pressed financially that I can scarcely keep my family, but I hope I can do something soon. I preach as often as I can leave home, and ride from ten to twenty miles to make known this truth. Pray the Lord to bless this poor servant, who once was blind but thank God that now I see. I ever remain your brother in the Anointed One. ———.

OUT AND INTO

Out of disaster and ruin complete,
Out of the struggle and dreary defeat,
Out of my sorrow, and burden, and shame,
Out of the evils too fearful to name,
Out of my guilt and the criminal's doom,
Out of the dreading, and terror, and gloom;

Into the sense of forgiveness and rest,
Into inheritance with all the blest,
Into a righteous and permanent peace,
Into the grandest and fullest release,
Into the comfort without an alloy,
Into a perfect and permanent joy.

Wonderful love that has wrought all for me!
Wonderful work that has thus set me free!
Wonderful ground upon which I have come!
Wonderful tenderness, welcoming home!

Out of the terror at standing alone,
Out, and for ever, of being my own,
Out of the hardness of heart and of will,
Out of the longings which nothing could fill,
Out of the bitterness, madness and strife,
Out of myself and of all I called life;

Into the light and the glory of God,
Into the holy, made clean by the blood,
Into His arms, the embrace and the kiss,
Into the scene of ineffable bliss,
Into the quiet, the infinite calm,
Into the place of the song and the psalm.

Wonderful holiness, bringing to light!
Wonderful grace, putting all out of sight!
Wonderful wisdom, devising the way!
Wonderful power that nothing can stay!

—*Sel.*

To be humble is not to think meanly of one's self. Christ was humble; but he knew he was Lord and Master, and told his disciples so. To be humble is, knowing your character and abilities, to be willing to take a lower place, and perform a menial service. A private may know more than his superior officer; he is humble if, knowing that, he is willing to work faithfully under him.

THE world is preparing day by day for the Millenium, but you do not see it. Every season forms itself a year in advance. The coming summer lays out her work during the autumn, and buds and roots are fore-spoken. Ten million roots are pumping in the streets; do you hear them? Ten million buds are forming in the axils of the leaves; do you hear the sound of the saw or the hammer? All next summer is at work in the world; but it is unseen by us, and so the kingdom of God cometh not with observation.—Sel.

ONE MEDIATOR*

There is "one mediator between God and men, the man [Greek *anthropos*—human being] Christ Jesus, who gave himself a ransom [Greek *antilutron*—a corresponding price] for all."—1 Tim. 2:5, 6.

* [See June 15, 1919, issue critical examination covenant articles.]

The Greek word translated Mediator in this text is *mesites*, and has the significance of the English word mediator, viz., "middle man," or reconciler, or, as defined by Webster, "one who interposes between parties at variance for the purpose of reconciling them."

On this subject there are two views, both of which we believe to be very erroneous. First, we mention the view growing popular recently among so-called advanced thinkers, viz., that God, after trying to secure man's attention and love and reconciliation for four thousand years with very little success, changed his plan of operations and sent Jesus to entreat for him with mankind and to win man's love over to God, that *thus* reconciliation between God and men might be effected. They take this view because a false theory compels it; their theory being that God has *nothing against mankind that would require a Mediator to adjust and settle*, while mankind has supposed grievances against God, which the Mediator was needed to dispel. This class, for the same reason, find no meaning or sense in the Scriptural statement that Jesus was a *ransom* for all men. They claim that God required no ransom for sinners, but was so full of love for men that he could not permit his justice to act in opposition to them; that God's love over-mastered his justice.

This theory makes void the ransom, and the atonement through it, in a most deceptive manner, because it pretends to accept all the Scriptural statements on these subjects, though it as really opposes and makes void the Scriptures on these subjects as do *open* infidels.

Its influence is really more misleading than theirs. But not only does such a theory make void the ransom, but it is totally unreasonable of itself, being in opposition to all the known facts.

Facts testify in hundreds of ways that "the *wrath* of God" rests upon the race. Sickness, pain and death, pestilence, cyclones and earthquakes are facts however we may account for them. We must either conclude (1) that our Creator cannot prevent and remedy these evils, or (2) that he is careless of our welfare, or (3) these evils are permitted by him as a penalty for sins, and as a manifestation of his just wrath and righteous indignation therefor. We are not left to conjecture as to which of these views of the *facts* are correct; for the Bible not only assures us (1) that God is able to prevent evil, and has all power in heaven and in earth, and (2) that he is not careless and indifferent to the welfare of his creatures, and that he loves them; but (3) that death with all its attendant miseries and troubles, is the just penalty for sin. (Rom. 6:23; Deut. 32:45; Gen. 2:17; 3:17-19; Rom. 5:17-19.) and that exposure to the disorders of nature as experienced in earthquakes, cyclones, etc., are incidental adjuncts of the curse which came upon man as the just wages or recompense for the sin of their representative Adam, and are therefore evidences of divine disfavor or opposition.

That the Scriptures clearly state these *facts* to be evidences of the WRATH of God, should be known to all. The apostle speaking for himself and the Church, says, "We were by nature [through the fallen nature inherited] children of *wrath* even as others." (Eph. 2:3.) "For the *wrath* of God is revealed [displayed] from heaven against *all* ungodliness and unrighteousness." (Rom. 1:18.) Not only is there the present general display of divine displeasure against the race, (death, etc.) but the Scriptures point to a "wrath to come," "a day of wrath and righteous judgment of God" (Rom. 2:5.) the great time of trouble in the end of this age. The wrath manifested in death, etc., for Adam's sin is supplemented by that to come because of the wilfulness and perversity of Adam's fallen children.

Such as shall accept of Christ as their ransom, we are expressly told "shall be saved from *wrath* through him" (Rom. 5:9): while on such as believe not in the *Redeemer* "the *wrath* of God abideth" [continues]. (Jno. 3:36.) Such as now accept of Christ and become his obedient followers, are saved or delivered from wrath to come; and even now, though not delivered from present wrath and penalties of sin, they are assured of God's acceptance of the ransom and of his favor toward them and of a full release shortly from every vestige of the curse and wrath now resting on all. Thus by faith we reckon ourselves delivered or "saved from wrath through him" (Rom. 5:9.) whom God raised from the dead, even Jesus, which delivered us from wrath to come. 1 Thess. 1:10. The same word is rendered *vengeance*, Rom. 3:5. Is God unrighteous that taketh vengeance? Compare verses 23 to 26.

From these texts, as well as from the facts about us, slow indeed would be the mind, or obstinately obtuse the heart that would claim that the great Creator could not be angry under just and proper cause. It would be as improper for our Creator to refrain from righteous indignation and wrath when there is a just and proper cause, as it would be for him to be angry without a cause. He is angry with wickedness and sin every day (Psa. 7:11), and declares that ultimately, sin, and all who love it, shall be no more.

The same Greek word rendered "*wrath*" in the above texts, is rendered "*angry*" in Mark 3:5, "He [Jesus] looked about on them with ANGER, being grieved for the hardness of their hearts." This was proper anger, a righteous indignation at hypocrisy and *wilful* opposition to the light.

While God announces his anger, and shows its justice, he bids us beware of it, lest, because of our fallen condition, we err in judgment. We therefore recognizing ourselves as imperfect in judgment, are admonished to leave it for him who cannot err, and who says "Vengeance is mine and I will repay." Hence we are exhorted to "put off all these—anger, wrath," etc., (Col. 3:8) and "let all bitterness and wrath and anger . . . . be put away from you," (Eph. 4:31.) and to be "swift to hear, slow to speak, slow to wrath." (James 1:19.) The Greek word used in these three illustrations referring to the Church is *orge*, the same exactly as used above in referring to the "wrath" of Jehovah, and the "anger" of Jesus. The reason, as we have shown, is that we are not capable in our present fallen condition to judge our fallen fellow creatures; hence while God's wrath is a *righteous* indignation "the wrath of man worketh not the righteousness of God." (Jas. 1:20.) Hence the command, " Be ye angry and sin not." There may be instances of wrong and oppression when we *should* be angry, when to be otherwise minded would be wrong, and would show either a sympathy with the wrong, or a lazy fear of the result of opposing it. We must remember our own weakness and liability, and be ready to cease resentment upon evidence of true repentance and reform, remembering that God has said, "Vengeance is mine, I will repay, saith the Lord." (Rom. 12:19.) We say, therefore that this view, which ignores and denies the wrath of God against sin and sinners, and which therefore sees no necessity for Christ as a mediator for man's sin toward God, is in direct opposition, both to the facts of the life and to Scripture testimony.

But now let us look at the other distorted view of the mediation of Christ, the view generally known as orthodox. It pictures before men's minds, a God so angry as to be ferocious and cruel, whose rage against sinners pursues them not only during the present existence, but beyond the grave, and supplies them with existence for the one and only purpose of torturing them everlastingly. Then dropping for the time being their unscriptural and absurd idea that there are three Gods, "*one in person*," they speak of Christ Jesus as being very different from Jehovah; for whereas the one, as described, would be the personification and embodiment of hate, anger and malice, the other, they represent as love and love only. While according to this view Jehovah was engaged in hurrying off earth's millions to everlasting torture, Jesus appeared and by a sacrifice of himself, placated, or in a measure, satisfied the wrath of Jehovah.

According to this view, Jesus having finished the sacrifice for man's sins, ascended to heaven, where it is claimed he sits upon what is termed his mediatorial throne. It is claimed that Jesus will occupy the mediatorial throne until the end of all probation. Their claim is that while he sits as mediator between God and men, he will *plead* for the sinner, and importune God not to send him into everlasting torture, but to let him come into heaven; and that when Jesus shall leave that mediatorial throne and come a second time, there is no more hope for sinners. Then it is claimed Jesus will look again over the already fixed verdict of the just and unjust, in what they term the judgment day, and thereafter Jesus and his Church join with Jehovah in the grand (?), glorious (?) and delightful (?) work of superintending the everlasting and hopeless torture of the great majority of the human race in endless woe, either mental or physical, or as claimed by some, both.

We deeply pity the benighted mind to which this view of God's character and plan has the slightest appearance of right or truth. Such know neither the Father nor the Son.

The idea of so-called Protestants on the Mediatorship of Jesus is very closely related to that of Roman Catholics on the same subject. The Church of Rome directs the sinner to go to the priest, who will intercede for him with the

Virgin and dead saints, and these in turn intercede with Jesus, who finally intercedes with Jehovah and secures the forgiveness of sin. Protestants, leaving out the mediation of priests, dead saints, and the Virgin, come directly to Jesus, as Mediator and Intercessor. The thought presented is that the *angry* Jehovah approached by the loving Jesus, who PLEADS for us, showing the wounds of Calvary, until finally the Father relents and reluctantly receives the sinner. This view is forcibly expressed in the following verse from an old and familiar hymn:

"For me he ever lives,
For me to INTERCEDE;
His all redeeming love,
His precious blood to PLEAD.
Forgive him, O forgive, they cry,
Nor let that ransomed sinner die."

Alas! that any claiming the name of Christ, and possessing the Bible, should be in such ignorance of the character of Jehovah therein revealed. Instead of repelling his ransomed creatures and requiring the *pleading* and interceding of a Mediator to *induce* him to be reconciled to us, the very reverse is true. All the mediation is in the past, so far as God is concerned; and ever since the ransom-sacrifice of Jesus was accepted as the propitiation or satisfaction for our sins and the sins of the whole world, Jehovah's attitude has been propitious [favorable—gracious] toward the sinner, ready and willing to receive all that come to him in and by the merit of that propitiatory sacrifice. And it has been the mission of the Apostles and of all who have become the children of God through faith in the finished work of Christ, to herald the fact to all men that God is now ready and willing to receive all who thus come. Therefore, as says the Apostle, it is, "As though God did beseech you by us, we PRAY YOU in Christ's stead, BE YE reconciled to God." (2 Cor. 5:20.) This text shows that the part of Christ's work of mediation which related to the settlement of the claims of justice against us, as sinners, was at a full end—finished, completed, and that the part remaining was the making known of this divine reconciliation to the sinners, making them aware of God's favor and willingness to receive all that come unto him through the finished work of the Mediator.

How clearly the Scriptures guard us against the two extreme theories of man. They assure us that God is love; that the Lord is very pitiful and of tender compassion; that he has no pleasure in the death of the wicked, but would that all would turn unto him and live, that he authorized Christ and all his followers to be his ambassadors and ministers, to make known the good tidings of reconciliation accomplished "by the death of his Son, whom he set forth to be a propitiation for our sins, and not for ours only, but also for the sins of the whole world." (Rom. 3:25, and 1 John 2:2.) They assure us also that Jehovah's love and wisdom planned the redemption, and that, in raising Christ from the dead, he gave proof of the acceptableness of the sacrifice, and of the certainty of the resultant blessing. It is not only true that in due time God sent his only begotten Son for our redemption (Rom. 5:6), and that God commendeth his love toward us, in that, while we were yet sinners, Christ died for us (Rom. 5:8), but it is true also that this was Jehovah's original plan, and that before sin entered, even before the foundation of the world (1 Pet. 1:18-20; Rev. 13:8), his wisdom and love provided, and beheld in the distance "the Lamb of God, which taketh away the sin of the world."

So far as God is concerned, the mediation of Christ Jesus is all in the past. As the Apostle expresses it in the text under consideration, the Mediator who stood BETWEEN the just Creator and his condemned and guilty creatures, was "*the man* Christ Jesus," and not the exalted Jesus. He mediated by giving himself a ransom [a corresponding price] for all. It is not the glorious Jesus that intercedes as mediator and prays pardon for sinners. If such were the case, the Son of God need not have come into the world to die for the sinners, but might from the first have prayed for them. But if prayers only were needed, no mediator would have been necessary, for God himself "SO LOVED the world" —"while we were yet sinners." It was because no mediation, in the sense of entreaty, was necessary, and because no *such* action could mediate between God's violated law and the sinner, that the mediation was accomplished in a totally different manner. The Mediator was the *man* Christ Jesus. He became a man that he might be the Mediator. The act of mediation consisted in the man Jesus giving himself a *ransom* [corresponding price] for all men, to meet the penalty of the law of God against all men, that henceforth the condemnation of sin and its penalty death being removed, there might be no obstacle hindering men from the enjoyment of God's blessing and favor. In a word, the sacrifice for sins is the mediation, and the Sacrificer at the time of the sacrifice is the Mediator.

That this is the correct idea, is not only borne out by reason, and the above statement of Scripture, but by every text in which the word Mediator, as applied to Jesus, occurs. The same word occurs as follows: Gal. 3:19, 20; 1 Tim. 2:5; Heb. 8:6; 9:15 and 12:24. These refer to Jesus and Moses, both as mediators. They show that Moses, as the mediator of the Law Covenant, was a type of Jesus, the Mediator of the New Covenant.

The apostle, after informing us that Christ was mediator of the New Covenant, adds, (Heb. 9:15-22.—*Diaglott*) "For where a covenant exists, the death of that which *has ratified* it, is necessary . . . . a covenant is firm [binding] over dead victims, since it is never valid when that which ratifies it [or, is to satisfy it] is alive. Hence not even the first [*i. e.*, the Law Covenant] has been [was] instituted without blood [though the blood used in the type was not the actual blood of Moses the typical mediator at that typical covenant, but the blood of beasts representing Moses' blood]. For every commandment of the law having been spoken by Moses to all the people, taking the blood of bullocks and of goats with water and scarlet wool and hyssop he sprinkled both the book [of the law, the covenant] itself, and all the people, saying, This is the blood of [or evidence of the death, of that which ratifies] the covenant which God enjoined on you."

It will be observed that the *killing* [shedding of the blood] of the bullocks and goats, was the mediation, their death representing the death of Moses the mediator of that covenant. In the killing of these, the mediation was completed; the covenant was ratified and in *full force* that very instant. The sprinkling of the blood upon the book and people was not a part of the *mediating* of the covenant, for the covenant had not force or binding value until the mediation was complete, finished. That which mediated for the sins of the people RATIFIED, or completed the covenant, *i. e.* made its provisions applicable to the people. The sprinkling of the people and book came as a result of the ratifying of the covenant; as a result of the mediation for their sins typically represented in the death of the beasts.

As in the typical, so in the real mediation for sin, which ratifies and brings into force the better covenant—the New Covenant. The *man* Christ Jesus mediated or came between God and man by meeting the penalty of the law against which mankind had sinned. He opened up a new and living way [a new way of life] by bringing into operation a New Covenant or new arrangement between God and man. The original arrangement entered into between God and his creatures was, that if obedient to God, man should live forever. This we failed in as a race, represented in Adam, and the penalty—death—came upon all. God could not make another contract or covenant with men whereby they could have life, while they were already under *sentence of death* for the violation of the original covenant or arrangement. Hence it was *impossible* for a *new* covenant or arrangement between God and man to take effect at all, until *the penalty* of the violation of the original engagement had been met by the payment of a *ransom*—a corresponding price. The one paying that price and removing the obstruction which hindered the making of a New Covenant, is the MEDIATOR. The *man* Christ Jesus, who gave himself a corresponding price, did thus cancel the penalty of the violated covenant, and thus opened the way for the "New Covenant," or new contract between God and men; wherefore he is called, "The Mediator of the New Covenant." Compare Heb. 9:15.

Thus the death of Christ, by meeting our penalty, mediating for us or making "reconciliation for iniquity," RATIFIED or established the New Covenant, putting it into force, and so, immediately after Jesus' sacrifice was complete and had been formally presented to God on our behalf, came the Pentecostal blessing, marking the beginning of the New Covenant.

It may help us to appreciate the matter, if we examine the New Covenant and see what kind of an arrangement it is, and also the typical covenant of which Moses was the mediator, as represented in the dying beasts.

The New Covenant or new arrangement between God and man, is that expressed to Israel, whose sacrifices, covenants, etc., were typical of those to be instituted once for all men. "Behold, the days *come*, saith the Lord, that I will make a New Covenant with the house of Israel and with the house of Judah. . . . . This shall be the covenant that I *will* make with the house of Israel: After those days [after a

while or by-and-by], saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, 'Know the Lord'; for they shall all know me from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity and remember their sin no more." Jer. 31:31-34.

The new and future covenant is here compared and contrasted with the Law Covenant, under which, as a nation, they had long been. The thing to be shared was to get rid entirely of the original sin and condemnation, and to get a clear understanding of God's requirements and have a fresh trial—*i. e.*, to be permitted each individually to stand trial for life or death according to obedience or disobedience, in hope of obtaining and retaining everlastingly the right of life.

Israel supposed that they had received virtually this, when the Law Covenant was ratified. With great pomp and solemnity, that covenant was instituted at the hands of Moses and they were assured, as the items of the law were announced to them, that "The man that doeth these things shall LIVE" as a consequence [have life as long as he doeth them]. Rom. 10:5; Gal. 3:12; Lev. 18:5. But their bright hopes were soon blighted, for one after another died, giving evidence that none of them kept their part of the covenant fully; and it soon became evident that by the deeds of the Law [Covenant] could no flesh be justified in God's sight. Rom. 3:20.

This was God's object in giving them that typical covenant. He thus showed them their own depraved condition, to convince them that a great remedy was needed for the great malady of sin—that a great Saviour was needed to deliver them from the enemy's power. The Law Covenant was given to teach this lesson, and to typify and illustrate the operations of the New Covenant coming after it, as well as to fill up the time intervening before the right time of the introduction of the New Covenant which it typified.

The New Covenant is like its type, the Law Covenant, except that its range will be greater; it will embrace the world represented by Israel; its provisions will be grander and deeper as an antitype is always superior to that which is used to typify it. Comparing the two, under the Apostle's direction, we can see the vast superiority of the New Covenant over its type: The typical covenant, established or ratified or mediated by the death of bulls or goats as sacrifices for original sin, was insufficient; for such sacrifices "can never take away sins"; (Heb. 10:11), their death was not a *ransom*—not a corresponding price, to the death of man, not equivalent in value to the penalty resting upon mankind for the violation of the original covenant by their representative, Adam, and nothing short of this could cancel the sin and remove its penalty really. That God so regarded their covenant is evident from the fact that it had to be repeatedly ratified every year by the sacrifice of more bulls and goats on the typical "Day of Atonement," thus indicating that the original guilt was not blotted out and canceled, but merely RECKONED *so for a year* at a time. This process of ratifying the typical covenant yearly, and offering life to every Israelite who would live up to the requirements, was kept up for centuries, though none of them gained the coveted boon—until the man Christ Jesus, came—a perfect man whose life came not through a father of the Adamic race, but from Adam's Father, Jehovah. Thus we see another use for the Law Covenant; it pointed out and served to prove the *man* Christ Jesus the only perfect man, and hence the only one who could give a ransom—a corresponding price for the transgression of the first perfect man's failure to obey the first covenant.

But as the sacrifices by which the Law Covenant was mediated were only typical and temporary, and hence of no lasting value to sinners, so also, the other provisions of that covenant; for instance, the law given them and which they covenanted to obey, was written in tables of stone, and their hearts being left in the depraved condition, to keep the law was an impossibility—it could only condemn them, as out of harmony with it.

Now contrast with this the New Covenant and its better conditions. The foundation of the New Covenant is sure; the mediation is thorough and complete and needs not a yearly repetition; the putting away of original sin is by "one sacrifice for sins forever" (Heb. 10:12), because the Mediator of the New Covenant mediated not with the blood of others [bulls and goats] "but by his own blood," by "better sacrifices" than those (Heb. 9:12 and 23), "when he offered up himself" (Heb. 7:27) a *ransom* for all. Thus seen the security of the New Covenant rests upon the cancellation of the penalty of the original covenant violated by Adam our representative. A corresponding price, *i. e., a ransom,* is the only complete settlement of the old case which would admit of a new covenant being entered into with us. Hence the importance of realizing the RANSOM price given by the man Christ Jesus, the mediator of the New Covenant, before we can appreciate fully its blessed provisions. The *man* Jesus was not only a better sacrifice than bulls and goats, but his better sacrifice became the "*surety* of a better covenant." Heb. 7:22.

Notice that by the provisions of the New Covenant the sinners released from the penalty of the former violated covenant, will not only have a new trial, but will, *in addition,* have restored to them the original perfections of being, whereby they shall individually have as full an opportunity of rendering obedience, and meriting life everlasting, as Adam their representative had under the first covenant. And their trial will be backed up by the lesson learned from Adam's disobedience and their own experience under sin. This is indicated in the promise of the New Covenant—"I will put my law in their inward parts and write it in their hearts." Thus it was with Adam; he needed not to have God's law written on tablets of stone, for his instruction, because his very being was permeated with that law. His mind (spirit) was in harmony with God's mind (spirit). Sin had not warped and twisted his judgment and made wrong to appear right. Malice, selfishness and pride had not at that time displaced righteousness and love, the image of God in which he was created. And not only was his mind in harmony with God, but his body also. He had then none of the physical imperfections and tendencies to evil that now so hinder and incapacitate, for perfect obedience to God: So deeply was the Law of God originally written in the perfect human organism that even the past six thousand years of degradation, sin, ignorance, superstition, and misery has not entirely blotted out that law; and today even the most degraded savages give evidence of some appreciation of right and wrong, even without the written law. "These having not the [written] law," "show the work [or give evidence] of the law, written in their hearts . . . . their thoughts the meanwhile accusing or excusing." (Rom. 2:15.) This *glimmer* of conscience, often so distorted by superstition and error as to lead into deeper error, serves to illustrate what it would be to have the full Law of God clearly and deeply written in the heart.

But, moreover, the word "heart" is used to represent the center of affections, hence the promise of the New Covenant is not only to give mankind an intellectual knowledge of the Lord, so that they shall need no further instructions one of another, but the law will be deeply and lastingly engraven in the very center of the affections of all who will accept the provisions of that covenant. Oh how different is this new covenant from its type given to Israel! How much grander the sacrifice of mediation which cancelled the old and ratified the new. How much *better* to have the heart-written law (which implies restitution to God's image) than the law written on tables of stone.

Thank God for the New Covenant, praise him for its bountiful provisions for every member of the fallen race; and above all, noting how all else depended upon its mediation and ratification by the settlement of our indebtedness or penalty under the original covenant (death), let us, above all, praise God for the gift of his Son, the Mediator, "the man Christ Jesus who gave himself a ransom." Compare Heb. 10:16-20 with Jer. 31:31-34.

"Having therefore boldness to enter into the holiest by the blood of Jesus." Heb. 10:19.

From the foregoing it will be plain, we trust, that the mediation is all in the past, that it is not the living, glorified Jesus who is now mediating between God and men and propitiating God as toward and for us, but that the mediating and propitiating work, is all completed, finished, ended by the Mediator who gave himself as the mediatory or propitiatory sacrifice—the man Christ Jesus.

This being true, it is evident that there is no longer any barrier or hindrance to prevent any sinner who accepts of that mediation—the ransom—from having access to the Father without any one to intercede further on his behalf. It is evident that to obtain the forgiveness of sins provided for by that propitiating ransom, the sinner for whom it was given has only to go to God and claim the forgiveness, and needs not to bring any other sacrifice for sins than that ONE, and needs no Mediator either in earth or heaven. This simple truth is beautifully expressed by the poet:—

"In my hand no price I bring,
Simply to the cross I cling."

Alas! how humanity would bar the way which God through Christ has made so open and free. How the traditions of men would hinder and obstruct the way of the sinner. Papacy set the example saying by actions and practices, God is not fully satisfied with the ransom: He must be approached by Jesus and pleaded with to receive you; and Jesus loves his mother, say they, and would make special effort for the sinner if his mother requested it, and the Virgin Mary, say they, would not take special interest in the sinner's plea for mercy and forgiveness unless she was importuned by a regularly ordained priest, and the priest would not spend his effort for the sinner unless it *paid* either in money or influence. Protestant sects obtained much the same spirit of error from the false doctrine that the penalty for sin is everlasting misery instead of everlasting extinction—death. This false doctrine has produced an awful dread and fear of God which love cannot cast out, while life and this error lasts. Of this the Lord speaks through the Prophet, saying, "Their fear toward me is taught by the precept of men." Isa. 29:13. Having such a fear of Jehovah and not seeing clearly that the ransom given cancelled all the claims of justice against the race, and silences forever the condemnation of the curse against those who, by faith, lay hold of that ransom, they still feel a need for some one to stand between them and Jehovah and *plead* forgiveness for them. And this wrong idea leads to other wrongs of action. Teaching an unwillingness on God's part to receive the sinner freely and fully, without being urged to do so by Jesus, is the foundation of what is known among some of God's children as the "mourner's bench," when the repentant sinner, seeking forgiveness, is taught by practice and example at least, that tears and groans and entreaties of himself and others must precede any forgiveness of sins or acceptance with God, To thus represent him as requiring *entreaty* is to misrepresent God and the teaching of his Word, and to undervalue the efficacy of the precious ransom sacrifice by which we have full, free and uninterrupted access to the Father. The way to life does not need to be opened by groans and pleadings; it was opened more than eighteen centuries ago by the Mediator—the man Christ Jesus, who gave himself a RANSOM for all.

The custom of so-called Revival Meetings to call upon sinners to *arise* and thereby request an interest in the prayers of Christians present, is a part of the same error. It is virtually saying to sinners that they *need the intercession* or pleading of saints with Jesus, and of Jesus with the Father, before they can be at harmony with God. It thus deceives the sinner and helps to fix an error in his mind, which even though he should become converted, will for years be a stumbling block to him, and through him to others, preventing many from correctly apprehending God's perfect character and plan.

Doubtless from this error, in conjunction with others, has sprung the erroneous but common custom of praying for the conversion of friends. While it is proper for us to make known to the Lord our interest in our friends, and in sinners in general, yet it is not proper for us to request God to change his plan and arrangements and to adopt our plans. Rather, we should listen to his word, and learn what is his way and then reverently say, Not my will but thine be done, and not my way and time but thine.

For an imperfect human being to attempt to direct the all-wise Jehovah, is the very extreme of presumption. It is evidently born of the idea that we love the sinner more than God loves him; that our love is deeper and stronger than that of the Father, who so loved the world, while all were yet sinners, as to send his Son to mediate and ratify the New Covenant, which would bless all the families of the earth; or that our love is deeper that that of him who declares, "Greater love hath no man than this, that a man lay down his life for his friend." Those who feel that their love for sinners is greater than this, should reflect that they have shown less love and have made less sacrifice for sinners.

A proper view of the matter would lead to some such conclusion as the following:—

Here is a friend whom I love; I desire that he shall come into harmony with God—be converted from ways of sin and unbelief to ways of righteousness and faith. What shall I do about it? Shall I pray to God and entreat him to love him and to provide for his welfare? No; because I realize that he already loves him *more* than I do, and that he has already made provision for him at a great cost. What then shall I do for my friend? First of all, I can inform myself of what plan and arrangement God has made for him, assured from the very outstart that that plan must be as much more wise, loving, and just, than any I could design, as God is more wise, just and loving than I am.

When I find in God's word that a full *ransom* has been given for *all*, and that a New Covenant, a new way and arrangement, was thereby opened for *all*, I realize that my friend, myself, and all others are sure to be given an opportunity for life everlasting under its bountiful provisions. Thanking God then, that my friend has been redeemed, and that "in due time" he will be brought to understand the conditions of the New Covenant, and helped to comply with those conditions, I rejoice in this.

Then, I inquire of the Lord *through* HIS WORD, whether, in order to partake of the New Covenant blessings, my friend must recognize and accept of its provisions now; and I find the answer there, and in the facts of life, that only a few of the whole race, who shall be blessed by that covenant, learn anything of it in this present time, that the vast majority die in infancy and in almost total ignorance of it, but that whoever hears of it, and receives it now, during the Christian age, has the opportunity and privilege of *sacrificing*, and thus of receiving the additional favor promised to such. Now I say to myself: I know that my friend will be blessed through the ransom, and brought to a knowledge of that blessed truth, and to the enjoyment of the favors thus opened up—some time. There can be no doubt of this. But now, I wish that he could see it and receive the truth now, that thus he might have the honor and blessing to be conferred on the overcomers of this age. The fact that God says that some are so blinded by the ruler of this world (John 12:31) that they cannot see the truth, suggests at once that there is a strong *possibility* that my friend might be one of these, whose mind is so prejudiced and blinded that he cannot receive the message of redemption and reconciliation until the next age shall have removed the obstacles and hindrances, when all the blinded eyes shall be opened. Isa. 35:5.

But desirous of doing all I can for my friend, and, if possible, of getting him upon the race course for the grand prize of the divine nature, I inquire again of God's Word—Lord, according to thy wise and gracious plan, are all who may *run* for that prize arbitrarily called? or is the call for all who can hear and receive it? The answer is, "He that *hath an ear*, let him hear;" "Today, if ye will [or shall] hear his voice, harden not your hearts" (Heb. 4:7); for whosoever cometh unto the Father by the Mediator is accepted, and has every privilege and opportunity of any other. So then, all that I can do in the matter is to try in every way to reach the "ear" of my friend with the good tidings. Some have less ear to hear than others, therefore the Lord tells us that we should use wisdom and prudence, not in what we shall tell him, for we must tell the truth and nothing else; but we should use wisdom and prudence in how we tell it; that time, circumstances and manner may be favorable for reaching his ear with the truth concerning God's love, God's plan and the favors now obtainable. Therefore if I go to God in prayer concerning the matter, I may not pray for my friend, that God would change his plan, and do the work of reaching his ear; for it that were best, he would do so without my asking. But I may well pray for wisdom to guide *me* in my endeavor to proclaim the good tidings, so that if my friend have "an ear to hear" I may be able to reach it and "let him hear."

The Apostle declares, that it has pleased God by the foolishness [*i. e.*, seemingly slow and unsuccessful method] of preaching [teaching—declaring] to save them that believe. (1 Cor. 1:21.) He does not say anywhere that it is God's plan to save people because people pray for them; nor is there an instance in Scripture where Jesus or the Apostles prayed for the conversion of any one. Whence then comes the practice today, except, as we say, it is born of erroneous views of the love of God and a failure to appreciate the fullness of the *ransom* and the ultimate breadth of its results, under the provisions of the New Covenant? The bringing of men into harmony with God in the next age, will be by the same means as in this age—preaching—but under circumstances more favorable to their hearing [*i. e.*, believing or accepting] than at present.

But stop, here is another consideration. There is a limit placed upon the time, "Today if you will [or shall] hear his voice." Yes, today limits it in two ways; it is today, or during the Christian age, that there is any *if* about the hearing, for in the coming age all *shall* hear; for this is the will of God, that *all shall* come to a knowledge of the truth (1 Tim. 2:4); and one of the provisions of the New Covenant, ratified by the blood of the Mediator, is, that the knowledge of the Lord *shall* fill the whole earth, and then none shall

need "say to his neighbor, Know the Lord, for all shall know him." Yes, it is *shall hear* and *shall know* then, but it is *if* any man *have* an ear, and *if* he come in contact with the truth, and *if* he hear, now. The *"if"* is limited to "today" —the present Christian age; it has no place beyond.

But further, the *"if,"* and the *"today"* limit it in another way, If we hear today *i.* e., during the Christian age while the CALL to the divine nature is being made; if we hear *that call,* to both suffer and reign with Christ.. But *"if"* we do not hear it "today" we will not again hear *that call;* for the "little flock" to be joint-heirs with Christ and partakers of the divine nature will have been completed, and the call will be different thereafter, though it will be grand also. It will have all the blessings and promises contained in the New Covenant, but not the *added* blessings of the Abrahamic covenant. None will *then be called* to be of the "seed"—the Christ which shall bless the world (See Gal. 3:29) for that company will be complete, but the call will then be to share the blessings of the New Covenant, and be *thus* blessed by the "seed" now being selected through suffering and sacrifice.

And since we find the Scriptures teaching clearly that the CALL to the divine nature is now at an end, we must not in preaching express that call to our unconverted friends, but should point them to the New Covenant blessings of restitution. We may say to them, See the goodness of God, the breadth of the salvation, the ransom fully as far reaching as the curse; let it lead you to repentance; give your heart to God, and let him at once begin to write upon you his perfect law, and at once begin to restore you, both mentally to his image, and to physical perfection. It took 6,000 years to blot out that law and bring you to your present unlikeness to him, but it will not take so long to restore you. He promises that it shall be done, for all who will accept it, within the 1,000 years of the reign of Christ. Begin at once to taste the fellowship with God, and to express by obedience your appreciation of his great love as manifested in his great and loving plans.

We see, then, that ALL and the FULLEST MEDIATION between God and man, was accomplished in the death of the Mediator—the man Christ Jesus, though God did not formally accept of it for several days after it was made, and though all mankind will not even have ability to accept its provisions until some time in the Millennial day. Reconciliation on God's part was deferred until Jesus had ascended on high and formally presented the *ransom given* for his formal approval and acceptance. It was accepted by God, and this was indicated by marked manifestation of the Holy Spirit on the day of Pentecost. So many of the race then living as had ears to hear and eyes to see, and who accepted of the ransom and the New Covenant which it ratified, were also brought into harmony and fellowship with God. So many of the race as have since heard and accepted have had the privilege, while others, the great mass of the race for whom the ransom was given, will come to "see" and "hear" only after the Prince of darkness shall be bound and the Sun of Righteousness shall have arisen with healing in his wings, bringing blessings and restoration, mentally and morally as well as physically, to all the blind, deaf and lame. Then they *shall* hear and all *shall* know, and thus be enabled to avail themselves of every blessing provided under the New Covenant, even to life everlasting, as a reward of obedience everlasting.

Thus seen, the ONE Mediator, the man Christ Jesus was sufficient, and the mediation accomplished by him when he *gave himself a* RANSOM was abundant, and therefore the way of access to God and to everlasting life, stands open wide to every sinner who shall either now, or in the next age, see by faith the sacrifice, and grasp by faith the ransom and the mediation accomplished in it.

Then take away the hindrances and let sinners come to God. Put away the false idea of Jesus standing before the throne of God pleading for the sinners as though God were unjust and unwilling to grant the favors which he himself had arranged for by the sacrifice of his Son. Take away priests, and saints, and virgin; take away your mourners benches and your unscriptural prayers which only hinder the sinner. And instead of praying with him or for him instruct him; point him to the strait road, the open way to life. Give him full assurance of your faith, making very plain to him the greatness and all-sufficiency of the ransom given and the mediation completed, FINISHED at Calvary.

Dear dying Lamb, thy precious blood
Shall never lose its POWER,
Till all the RANSOMED ones of earth
Are saved from Satan's power.

AN ADVOCATE WITH THE FATHER

"If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation [satisfaction] for our sins, and not for ours only, but also for the sins of the whole world." 1 John 2:1.

This passage is supposed to favor the thought, that when coming to the Father, the glorified Jesus must act as an ambassador or advocate with the Father, to *plead* for our acceptance and forgiveness. This we have already shown to be contrary to reason as well as contrary to the spirit and word of God. How then is this statement of John's to be understood? We answer that when this statement concerning the advocate is taken in connection with the context, all is clear and plain. The evidence of our *ransom,* presented by Jesus when he ascended on high, is, and ever shall be, our *advocate.* As the *blood* of Abel "cried" or spoke to God after his death, so the *blood* of the man Christ Jesus, the Mediator, *speaks for* every sinner for whom he died, for all who come unto God trusting in his sacrifice for sins. The blood of Abel cried for vengeance, but not so the blood of Christ. Heb. 12:24.) It speaks peace and pardon to the sinner, and speaks full satisfaction (propitiation) to God, for our sins. That blood, that sacrifice, that ransom presented by Jesus, is our advocate; ever with the Father, ever heard on behalf of every repentant sinner, and Jesus, the glorified, has no need to further plead for our forgiveness.

And this is plainly the apostle's teaching. In the preceding verse he says, "If we say we *have no sin,* we deceive ourselves." "If we confess our sins, he [God] is JUST TO FORGIVE us our sins." Then in explanation of why we may know certainly of our forgiveness and see *how* God to be JUST must forgive us, the apostle points to our advocate, the blood which speaks for us—"Jesus Christ the righteous"—without sin, therefore a perfect ransom, the *satisfaction* for our sins and for all sins. He thus points us to Calvary and to the acceptance of that ransom price as our advocate.

We read of the INTERCESSION of Christ for us, and it is well that we should appreciate its meaning. "It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh *intercession* for us." "He is able to save to the uttermost all that come unto God by him, seeing he ever liveth to make *intercession* for them." (Rom. 8:34; Heb. 7:25.) These statements are not out of harmony with the foregoing. They do not teach that Christ Jesus prays or entreats with the Father for our acceptance. The Greek word used rather signifies to deal or to *show cause.*

He ever liveth to *deal* or negotiate for them. The same Greek word is translated "deal" in Acts 25:24.

Now the question arises, What negotiation is necessary? If the *man* Christ Jesus by the sacrifice of himself met all the obligations and penalties of the original covenant, and opened up a new *way* of life—by ratifying a new covenant with his blood, and if whoever cometh to the Father by him—accepting of the ransom, from the old, and the conditions of the New Covenant, is acceptable with the Father, why need there be any further dealing or negotiation on our behalf?

We answer, The rolling away of the condemnation of the first covenant is not sufficient. If all the old score were blotted out, the sinner would still need to be helped; for if when the old score was settled, he was presented to God as a person against whom not a charge could be found—fully cleared of all guilt, how long would such an one maintain such a standing? Not a moment; for though cleansed, if not made perfect; if not freed from the weaknesses resulting from the fall, we would be condemned again under the new covenant, were it not that the Great High Priest deals for us.

As our Redeemer he bought us. His sacrifice is our price. As our Restorer he will bring us to perfection and to fellowship with the Father. Because he is perfect and acceptable with the Father, we, whom he purchased, and whom he represents, are acceptable through him representatively.

As in the person of Adam, death passed upon all represented in him long before each individual became totally dead, so in Christ's person as their representative, a right to *life* has come to all mankind long before each individual becomes fully alive—perfect. (Adam was the representative of the race by nature, by creation; Christ being their representative by virtue of ownership; having bought us with his own precious blood.) We will not be *personally* worthy of recognition by the Father until made actually perfect.

Thus, then, while imperfect, Christ deals with us for God; judging and correcting us, etc., and he deals with God for us, by appropriating to us the merit of his own sacrifice. When the present trial is past, if we are accounted worthy of life, when we reach the point of actual perfection we shall need

no one to "deal" for us, or to represent us, but we will deal directly with the Father ourselves.

But now, and so long as we are imperfect, it would be "a fearful thing to fall into the hands of the living God." (Heb. 10:26-31.) Fearful, in that every imperfect being, judged by the law of God, would be found imperfect, and hence as unworthy of life, condemned to death. Specially *fearful*, because it would be "the second death," for all were released from the condemnation of the first or Adamic death by the ransom, and should be hid or covered by the Redeemer until perfected. And all may be so covered who are willing to be; hence if they "fall into the hands of the living God" before perfection has been reached, it must be by a *wilful* rejection of the Redeemer's merit. In thus removing their cause from his negotiation or dealing, such are face to face with Him whose laws they violate, and whose appointed way of reconciliation they thus spurn when they reject Jesus' merit as their justification, and attempt to *deal* with God themselves as though perfect or not requiring a ransom.

But in all this there is nothing in favor of the usual idea of INTERCESSION, of Jesus *pleading* for sinners, and praying the Father to accept them. It is rather that of a representative or attorney, who, as our case is called, acts for us, represents us, applying the merits of his ransom-sacrifice to each one coming to the Father by him. He continues to supply and apply that meritorious sacrifice until we, made perfect, shall have no further need of it, though that sacrifice and merit shall never be forgotten—in eternity. Thus he not only redeems us from guilt, but is able (and willing) to save to the *uttermost*—completely—all who come to the Father by him.

Thus every Scripture points to the *merit of the sacrifice* on our behalf. His sacrifice redeemed us, he bought all; all are his, and he represents all whom he purchased, and will continue to represent them, and to deal for them, until such times as he shall have perfected them and presented them perfect to the Father, (1 Cor. 15:27, 28 and Jude 24.) unless they wilfully remove their case from his charge.

Those whom the apostle mentions as falling into the hands of the living God and receiving his fiery indignation, and being devoured or destroyed as his adversaries, are those who reject the ransom and refuse God's spirit of favor therein extended to them—who reject the efficacy of the blood which sealed and ratified the New Covenant and attempt to *stand* before God and deal for themselves with all their imperfection.

THE LAW COVENANT AND ITS MEDIATION TYPICAL NOT REAL

The Law Covenant made with Israel was binding upon them when they accepted its conditions, *to the extent* that it was a REAL covenant. And well it is for Israel that theirs was only a typical covenant and its conditions, penalties, etc., only typical; because, had that covenant been real, they in coming under its conditions would have become *individually liable to its penalty*, DEATH. For though this penalty is no worse, but in fact the same, that was upon them and the whole world, before, as sharers of the condemnation upon Adam their representative, yet there would have been this difference: that instead of one man's disobedient act and one man's penalty, to be met before another covenant could be ratified or put into operative force, there would have been the disobedience of every one of the millions of Israelites to be met by a *corresponding price*. Nothing short of ten million saviours would have been a corresponding price for ten million *individual* sinners. Consequently, only *one man's* disobedience and penalty, being thus far settled by *one man*—Christ Jesus, it follows, that if Israel's covenant had been real, if its Mediator brought them under a new condition of *individual* obligation, then indeed the Law Covenant would have been a curse and injury and not a blessing; for under that covenant all would have been individually condemned to death. And not one of those individuals could have life or any other blessing under the New Covenant, because if *individually* liable under the Law Covenant, each Jew would require an individual redeemer to die for him—to pay his ransom price, death.

We know that millions of saviours have not died to ransom millions of Jews, consequently, if their covenant were a *real* one, they are not redeemed from its penalty to this day.

But that their covenant was not real, but typical only, can be clearly shown in two ways: First, because *no new covenant could be made* by the Creator, with any of the race, offering them life on any condition whatever, SO LONG *as they* were already under his own condemnation, as *unworthy of life* for the violation of a former covenant. In other words, the sin, the condemnation, the penalty of the covenant violated by the race representatively, through Adam must be fully paid by a ransom—[a corresponding price]—before any new covenant guaranteeing life could be ratified or instituted.

The Law Covenant was not preceded by settlement or cancellation of the claims of the Adamic covenant against the Israelites. True it was preceded by sacrifices of bulls and goats (Heb. 9:19-22) as, or representative of, sin-offerings, but it must be evident to all that *those sacrifices* "could never take away sin" (Heb. 10:4 and 11,) because they were not a *ransom;* that is, they were not a *corresponding* price for man's sin. The price of man's sin was *man's* destruction—*man's* death, and not the destruction of bulls and goats. The death of millions of bulls and goats would not settle the penalty of the broken covenant; nothing could settle it short of the death of *a perfect man*, against whom the original covenant had no claims. No, such sacrifice for sins was made until Jesus was "made flesh" for this very object and gave himself a *ransom*. And in this act of giving himself a ransom, we have seen that the man Christ Jesus mediated the New Covenant and the only *real* covenant ever ratified or sealed since the fall in Eden.

That the Law Covenant was not a *real* one, but only typical of the New Covenant, is proved also by the fact that Jesus Christ, by the grace of God, tasted death for *every* man (Heb. 2:9), and that "as by the offense of *one* judgment came upon all men to condemnation, even so by the righteousness of *one* the free gift came upon ALL MEN unto justification of life." (Rom. 5:18.) For if Israel, or *any* of the race were *justified* to life *i. e.*, freed from the condemnation of death which came through the violation of the Adamic covenant by the mediation of the death of bulls and goats as a sacrifice for sins, so as to make another covenant with them possible, before Jesus came, then the Apostle was in error on the subject; for in that case it would not be true that the justification to life came upon *all* through Christ EVEN AS the condemnation came on *all* through Adam.

But *all* were justified by the one Mediator whose sacrifice was real and complete, and the *only* satisfaction of the penalties of the original covenant; hence the only mediation capable of establishing *another* covenant. Consequently, the Covenant of the Law based upon a typical and not an actual mediation or sacrifice for sins, could only have been a typical covenant, since it is impossible for any covenant to be of more value than is given it by the ratifier: The ratification being typical, the covenant could be no more.

It follows then, that the Law Covenant was introduced in order that sin might be recognized in its full enormity; that the individual responsibility under the new covenant might be illustrated, and that the necessity of the help, or mediation of the sacrifice given by the *man* Christ Jesus, might be shown. Since the Law was not the real new covenant but only its type, it follows that in being placed under it, and being unable to meet its requirements, Israel incurred no *additional* guilt to that which they in common with all mankind already were under, incurred through Adam's failure. Hence the benefits resulting to them, through Jesus' ransom, which cancelled the old and ratified the New Covenant, is the same exactly as that of all the rest of mankind. The end of their typical covenant, by the introduction of its antitype, the new, removed entirely and forever, all the provisions of their typical covenant, whether as seen from the above standpoint, it (typically) increased their sin and condemnation, or whether viewed as a typical favor and blessing; in either case it passed away totally when the real took the place of the typical.

SPECIAL FAVORS BEYOND THOSE OF THE NEW COVENANT

The question may arise with some, Do not the Scriptures hold out special promises and blessings to Israel above the blessings promised to mankind in general? And if, as above shown, the New Covenant applies equally to all men because its Mediator gave himself a ransom for all, then where come in the *special* promises and blessings and favors promised to Israel (as well as to the Christian Church) as the Apostle quotes: "This is my *covenant unto them*, when I shall take take away their sins." (Rom. 11:27.) Does not this point to special favors, to be fulfilled toward them in the future?

We answer, that God made his covenant in two parts. One part was that he would take away all sin and imperfection, and write his law again in the heart of flesh as originally possessed by Adam. This was typified in the Law Covenant, and will be fully realized under the New Covenant. The other part of God's plan is shown in another promise or covenant—the Abrahamic Covenant or promise that, THE SEED OF ABRAHAM should be honored by being used as an instrumentality in bringing those New Covenant blessings to the world of mankind.

But though the Abrahamic promise, "In thee and in thy seed shall all the families of the earth be blessed," was made before the formal announcement of the New Covenant, yet it was made dependent on the ratification of the New Covenant, since none could be "blessed" truly while all were under "the curse" of death for the violated Adamic covenant. Hence the utter removal of sin was typically shown in the symbol of circumcision, and the sacrifice of atonement for sin kept continually before the minds of Abraham and all the patriarchs as a pre-requisite to communion with God.

The conditions of the New Covenant then will apply to all mankind alike, and not in any special manner or degree to Israel. All mankind were alike condemned through Adam, alike redeemed and ransomed by Christ, and will have equal privileges under the redemption. All shall have full opportunity for believing and laying hold upon the ransom and of being restored to harmony with God through it; and by obedience to God's law all will have equal rights and opportunities to have life everlasting. Consequently the *extra* blessing which comes to "Israel after the flesh," the natural "seed of Abraham," and to the Church, the true Israel of God, the higher "Seed of Abraham" (Gal. 3:29) is wholly outside the New Covenant—embraced in the promise to Abraham.

To the Abrahamic promise then we must look for special blessings or privileges, always remembering, however, that none but those who shall first have shared in the blessings of the New Covenant are eligible to *those* privileges and opportunities of blessing others by administering the favors of that New Covenant.

Though not generally discerned, the promise to Abraham includes TWO SEEDS, children according to natural process, of generation, and children by special power of God, not actually children of Abraham, but children of Him whom Abraham typified, (Rom. 4:17—*margin.*) children of God. These are the Spiritual Israel. These two seeds were typified by Ishmael and Isaac—Abraham's sons. (See Gal. 3:7, 29 and Gen. 22:17, 18.) The one, the natural, is represented in the promise "as the sand of the sea"; and the other "as the stars of heaven." (Gen. 22:17.) In the fulfillment of all the provisions of the New Covenant blessings, there will be ample opportunity for using both of these "seeds," though the fact that there are two, has been hidden from the sight of the majority both of Israel fleshly and spiritual. The former saw, and yet see, only the fleshly seed; the latter see generally only the spiritual seed; but we find clear Scriptural evidence that there are two seeds—the natural and the spiritual, not only from the foregoing, but, says the same Apostle, the *promise* made through Abraham is "of faith" and favor *in order* that "the promise might be sure to all the seed; not to that only which is of the law, but to *that also* which is of the faith of Abraham." (Rom. 4:16.) Hence it is written, "I have made thee a *father of many nations*"—or seeds. Isaac, the chief of Abraham's seed, represents the Church—the spiritual seed; Ishmael, Paul assures us, represented fleshly Israel (Gal. 4:22-25), also blessed through Isaac.

The spiritual seed—"as the stars of heaven" is the choicest portion of the promise; and the natural children of Abraham were first offered this honorable position in the beginning of the Christian age. A few of them accepted and laid hold of it, and the remainder of that elect company has been in process of selection and will be completed during this age, and will be composed chiefly of Gentiles. This entire company will be made like their head Christ Jesus—spirit-beings and will be engaged with Jesus in the most exalted sense in the accomplishment of the blessing of all earth's families. But there will be a use, and place, in this work of blessing in which *men*, human beings, may be used; and in this part of the blessing some of the natural children of Abraham shall share. Israel shall be among the first to appreciate the kingdom of Christ when it shall be fully inaugurated or "set up," and among the first to render obedience to it. They will be the first, therefore, to be blessed by it and in turn to be associated with the spiritual powers in conferring its blessings upon all the families of the earth.

This is shown clearly in Paul's argument on this very subject. Read his question, Rom. 11:1, then his reply in verses 23, 24 and his proof in verses 25 to 27. Then comes the grand climax of his argument: "As concerning the gospel [the special favor of the Christian age, though a few have received it, as stated in verse 5, yet the nation as a whole have been cut off from the gospel favor] they are [treated as God's] enemies for your sakes [that you Gentiles might become inheritors in the Abrahamic promise]. But as touching the election, they are [still] beloved for the fathers' sakes. For the gifts and callings of God, are without repentance." He has promised certain blessings to the natural children of Abraham, and He did so with full knowledge of all succeeding circumstances and developments, and He never changes from any *unconditional* promise, such as that made to Abraham. Verses 28 and 29. Then follows in verses 30 to 33 a statement of how Israel shall obtain mercy and be made to share the original promise through the instrumentality of the Christian Church, "They shall obtain mercy through your mercy"—They shall obtain this promised favor of God, through, and by means of, your receiving the chief favor, and thus the boundless unsearchable riches of God's wisdom and favor, will be manifested to them, and through them from us and to the world in general.

The same *root promise* bears both these "seeds" of Abraham, but both are not developed at once. First the natural, afterward the spiritual, and then, as Paul informs us (Rom. 11.), finally the natural grafted in *again*. The natural "seed" mentioned in that promise started as branches out of the *first*, and as such, Abraham, Isaac, Jacob and the prophets and the *man* Christ Jesus were developed as worthy and fit to have part in the work of blessing when the right time should come. Then, when the time had come for the development of the spiritual seed—the Church of which Jesus the "new creature" is "HEAD"—those natural branches were "broken off" and cast aside, while a new set of branches were grafted into that original root—the Abrahamic covenant. During the Christian age, the new growth of the new kind of branches, has been developing, and at the end of this age another change will come and the re-engrafting of the original branches will take place. These natural branches which for so long have seemed as thoroughly cast off of God as the Gentiles appeared to be previously, shall be grafted in again, and shall be sharers again of the richness of the root-promise, though they are and always will be, natural or human branches, while the overcoming Church selected during the Christian age will have secured the choicest portion of that same promise. (Rom. 11:7, 8.) Thus the two sets of branches, or two seeds—natural and spiritual—come out of the ONE ROOT PROMISE made to Abraham, and together, though in very different ways, these two seeds become instrumentalities in *blessing* all the families of the earth under the provisions of the New Covenant mediated and ratified by the *man* Christ Jesus, when he gave himself a *ransom* for all who were condemned to death under the original covenant in Eden.

It will be perceived, then, that the blessing of the World under the New Covenant mediated and ratified eighteen centuries ago waits for the full development of the "Seeds" of Abraham, The spiritual seed, Christ (Gal. 3:29) and the natural seed developed previously, to which shall be added the broken-off branches of the same root who, as the Day Dawns, shall not continue in unbelief, and thus and then the blessing shall spread to all the families of earth.

NOT WITH OBSERVATION

"And as it was in the days of Noah so shall it be also *in the days* of the Son of man. They did eat, they drank, they married wives, they were given in marriage. . . . Even thus shall it be in the day when the Son of man is revealed."—Luke 17:26-30.

We once read this passage as though the ordinary affairs of life would be condemned as crimes in the day of the Lord's presence. But the above words were occasioned by the demand of the Pharisees as to when the kingdom of God should come, and imply that so *unobserved* would be the incoming of that kingdom that the world would know nothing of his presence for a time, and buying, selling, eating and drinking, etc., would go on without interruption. He would not come as an earthly conqueror comes, with chariots and horses and armies with banners flying, and all the pomp of war. Nor would his heralds proclaim his presence in the "desert," or in the "secret chambers" of one organization or another, doing many wondrous works. Neither shall a great invisible trumpet sound out so loudly as to be heard over all the earth, and causing graves to open, rocks to rend and mountains to shake, be the signal of his coming, If he came in any way like these, his approach would be observed, and it would not be true that "The kingdom of God cometh *not* with observation," and it would be hard to deceive the commonest observer with regard to it—much less "the elect."

Peter tells us (2 Peter 3:4) that so unperceived will be his presence that scoffers will say, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning" and adds: "The day of the Lord will come as a thief in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth, and the works in it shall be burned up" (discovered-ancient MSS.). This is in harmony with the Master's words to the Pharisees. The day comes unobserved; the heavens (ruling powers, political and ecclesiastical, founded as they are by usurpation and with tyranny, despotism, injustice, error, superstition, prejudice and ignorance entering largely into their very foundation principles)—these shall pass away with a "rushing sound," as escaping steam that must obey the decisive action of the "fervent heat."

The Son of man himself in his "day" is as the lightning "flashing out of the one part under heaven and shining to the other part under heaven," as the flashes of truth upon all subjects and questions lighten up more and more the understandings of mankind, and as they come to see more clearly their condition of bondage and their rights to life and its blessings, they will per-force act and respond to the influence of those truths: The sword out of his mouth—the "Fire of God's Wrath;" the "Fire of his Jealousy;" the "Fervent Heat" which will compel the usurpation to pass away with great noise, and burn up all the works however wonderful they may have been, that man has so fondly or proudly done in opposition to the plan of this kingdom, although done in the name of the King himself.

By the FIRE of truth shall every man's works be tried, of whatsoever sort it is; God's PLAN of his kingdom and saving of mankind from their enslaved condition under the Prince of this world together with the subjugation of all his enemies, is so far beyond, and more excellent than man could conceive, that we can rejoice to "wait upon the Lord" until the day that he rises up to the prey—seeing it is his determination—his plan declared—"to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger, for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language (one manner of communication) that they may all call upon the name of the Lord with one consent" (Zeph. 3:8, 9).

In all this the trouble and vexation consequent upon the burning up of every obstacle to his kingdom will be observed plainly enough, for there is no single question that must not pass through the fire. Yet his presence is unseen, except as revealed by these his acts. And the world will be well along in the Day of the Lord eating, drinking, etc., before they perceive the cause of the change of rulership and recognize the kingdom of heaven that "cometh not by outward observation." H. L. GILLIS.

"A THROUGH TICKET"

The above is the caption of a tract published and circulated in great quantities, by THE AMERICAN TRACT SOCIETY of New York City, from which we give the following extract:—

"Dying fellow travelers to eternity, how long have you been on the road? May-be it is only a few years; yet in that short time, how far and fast you may have journeyed in the wrong direction—on the road which ends in woe. Apply at once for a *through ticket* upon the royal road which the king of heaven himself has cast up and opened—a through ticket, with the life insurance included. You know not how soon you will reach your journey's end, os pass the station beyond which it will be impossible to change your course. An hour longer may fix your home in hell forever, as you cannot come back to remedy the neglect.

"Are you old, and near the end of your journey, and still in the wrong train, or uncertain where you are going? Oh, awake to your danger. Heaven or hell must soon burst on your vision; a company of angels or devils are waiting for your arrival; their conveyances are all ready; your place is prepared. Holy angels and saints are waiting to greet you with joy, or devils and lost spirits to aid in torturing your wretched soul. Maybe you will find among them your own children to curse you for your example, and charge their damnation on your neglect of their souls."

The thought that in any age any but savages would believe and teach such things must be humiliating to every one who feels the least respect for human intelligence; but when we remember that this is published in the Nineteeth Century when Bibles are printed by the million every year and can be had by the poorest, and that it is published in America, the land of freedom and schools, the humiliation is more than doubled.

But even worse than all this, this blasphemy against our Heavenly Father's character and plans, is published in the name of Christianity—in the name of him who so loved sinners as to give himself a ransom for all. Alas! Alas! Dear Master, how far from thy spirit is that of some who call themselves by thy name! How far from thy words are theirs! how far from thy thoughts and plans are theirs! As the heavens are higher than the earth, so are thy ways higher and grander and more beneficent than theirs, and thy thoughts than their thoughts. (Isa. 55:9.) Oh that they would taste and see that the Lord is good, that his mercy endureth forever. (Psa. 34:8; 106:1.) Language fails us in seeking to express our abhorrence of such unscriptural, God-dishonoring statements. How then must it appear to the Master himself?

And yet as shown by the report of the "Amer. Tract Society" for the year past, their receipts were $357,470, out of which 56,000,000 pages of tract matter were published and distributed, carrying poisonous blasphemy, of which the above is one sample, into thousands of homes.

Those giving their dollars and their influence in proclaiming such doctrines, such poison, labelled "Gospel" will ere long be greatly ashamed of their misuse of their Lord's money. "They shall be ashamed" when "He shall appear to your joy" (Isa. 66:5) who from love of THE TRUTH, and in its support, have sacrificed time, money, influence—all.

Think of it! over a third of a million dollars to enable the "Amer. Tract Society" to proclaim:—"Heaven or hell must soon burst upon your vision; a company of angels or devils are awaiting your arrival; their conveyances are all ready. . . . . Holy angels are waiting to greet you with joy, or devils and lost spirits to aid in *torturing* your wretched soul;" and less than two thousand dollars for the same time to enable "Zion's Watch Tower Tract Society" to tell the "Good tidings of great joy which shall be unto all people."

And yet those few who have given of their *"living,"* intelligently, from the heart desiring the spread of the "good tidings," have not only "cast in more" than the wealthy of Babylon in the esteem of the Master, but they have given in such manner as to glorify instead of dishonor him. And furthermore, the influence and effect of the little sum, under God's blessing is far greater than that of the large one. The walls of Babylon are crumbling and its doctrines of Eternal Torment, dying gradually, but surely, notwithstanding over a hundred thousand ministers are paid large salaries for its support, and millions of dollars are spent annually to enforce and support these doctrines and systems.

Ah, what better evidence could we have of the present power of the "Prince of this World" "The God [ruler] of this World," to blind and deceive and use God's careless children as his tools, than we have here before us in this and other similar systems and circumstances: wearing the garb of Christ's service, yet [deludedly] diverting money, influence and energy to the support of blasphemous errors and calumnies upon Jehovah the God of Justice and Love. Arise, O Lord, and let thine enemies be scattered. Awake, O Zion, put on thy strength, for one shall chase a thousand. Their ROCK is not as our rock, our opponents themselves being witnesses.

AN OBJECTION ANSWERED

A reader takes exception to a statement made in our last issue, page 3—The undefiled One. We say therein—"Had Adam remained perfect—his life unforfeited and unimpaired, his offspring would have been the same (i. e. perfect), any *imperfections of Eve would not have affected them.*" An objector thinks we have erred in such conclusion, because experience teaches that children do frequently partake of the nature and disposition of their mother.

We fully agree that, *as it is*, children do partake from the mother, but our statement does not apply to present condition of things. Let it be distinctly noted that we stated as shown in the above quotation, the conditions under which

we claimed children would not be affected by the mother, viz.: If the original perfect father, Adam, had REMAINED PERFECT.

But what difference can the blemish of the father have upon the mother's influence upon the child? may be asked.

None. we answer. It would not affect the mother but it would vastly affect the unborn child in its dependence upon the mother. As we endeavored to show in our last issue, we claim that a *perfect life germ* from a perfect father could appropriate to its use and perfect development such elements of nutrition provided by the mother as would be beneficial, and could reject or pass off without injury any undesirable elements. And that on the other hand an imperfect, diseased, dying germ from an imperfect and dying father would be less able to rightly appropriate what is supplied, even if the supplies furnished were the purest and best, from a perfect mother and where the supply would be diseased from a diseased, dying mother, the influence on the already dying germ can well be surmised. It would appropriate the bad as well as the good elements, and being weakly already, would be very susceptible to injurious influences.

And this is in harmony with all known facts of science as well as in harmony with God's revelation. We remind our readers again of the illustration given in the original article, viz., the effect of the same food upon a sick person, as compared with its effect upon a comparatively healthy person—to the one it might increase sickness, to the other promote health.

As we are upon the side of the Scriptures, we leave others to discuss it with the author of the Scriptures if they cannot see this to be clear—it seems very clear and harmonious to us.

The Scriptures positively declare the facts; we have merely coupled them together to show, any who can see them, their reasonableness and harmony. It is a Scriptural statement that *death* came through Adam, not Eve—By one *man's* disobedience death passed upon all. And again it is of the Bible, that one *perfect* man was born of one imperfect mother. He was holy, undefiled, separate from sinners—one who inherited not death and imperfection; but on the contrary, "In him *was life.*" The life, the perfection, the purity was not tainted with the imperfections of which his mother in common with others of the condemned race was a sharer. The cause of this is found in the fact that the life principle was not imperfect, but perfect—transferred from the higher plane of a pre-existent condition,—"In him was life."

Hence it is that he alone could redeem mankind. He alone could give the *ransom* or corresponding price. A perfect man had been tried as the representative of a perfect race and had sinned; had been condemned with all in him, and a perfect man alone could be the ransom. Jesus was a *ransom*, hence Jesus was a perfect man. Hence perfect men and women could have been born of Eve, as Adam's children, had *he* not sinned.

But our questioner asks, If Jesus was *perfect* why is it written that he was "MADE PERFECT through sufferings." (Heb. 12:2.) We answer that he was perfect as a man, but was made a perfect "new creature" of the DIVINE nature through or because he obediently suffered death on our behalf. This is more fully elaborated in our issue of January, '82 under the caption, "Jesus made perfect." See, also, March, '83 issue, "Perfecting the new nature."

VOL. VII PITTSBURGH, PA., NOVEMBER, 1885 No. 3

VIEW FROM THE TOWER

Very encouraging is the outlook from this point of observation. The "Plan for harvest work" suggested in the September TOWER, put into operation, is yielding fruit. It is undoubtedly proving a blessing to those engaged in the service, and it cannot fail to do some good to others. In either or both cases it is encouraging to remember Paul's assurance; "Ye know that your labor is not in vain;" good results are surely flowing from these sacrificings and self-denials. The isolated workers should know for their encouragement, that hundreds of earnest disciples in the various States of this country, and in several in Europe, are preaching the gospel by word and by the printed page seeking out the "meek" (Isa. 61:1,) who only have "an ear to hear" at present.

And the truth is breaking through the clouds of tradition and error which so long have hindered many from beholding the light of the knowledge of the glory of God, as it shines in the face of Jesus Christ our Lord. (2 Cor. 4:6.) Pulpit utterances are being moderated and many are beginning to see dim outlines, as did the physically blind one whom Jesus anointed (Mark 8:24). Almost unconsciously to themselves the light of the now dawning Millennial Day is breaking into all reasoning minds.

And if we can see a little of the success from the lower plane of this TOWER of observation, what must be the view from the Tower on high, where the great King of Kings notes the progress of "the battle of the great day," between truth and error, light and darkness, God's Word and human traditions? Ah, he sees as we cannot, how fully his grand, glorious purposes are being accomplished. Error shall fall while truth shall rise triumphant. Satan and all the delusions wherewith he has blinded men and defrauded Jehovah, shall give place to the knowledge of the Lord, which spread abroad at the rising of the Sun of Righteousness, shall bless the whole earth.

And the FAITHFUL ONES who despite the sneers and scoffs and the allurements of the world, the flesh, and Satan are OVERCOMING these, saying, "Wist ye not that I must be about my Father's business"—what of these, are they seen by the eye of the Chief Captain? Will their tremblings and difficulties and sacrifices endured from love of the Father and a desire to please him and honor him—will these be forgotten? I tell you, nay! He knoweth each one and by these difficulties he is but permitting your testing to see whether you can safely be entrusted with the great honor and glory he has to bestow. As he sees your spirit of self sacrifice overcoming obstacles, he looks lovingly upon you and says, Ah! there is one who loves me more than self; I can trust him—"They shall be mine in that day when I make up MY JEWELS." (Mal. 3:17.) He shall sit with Christ in the throne. He is an OVERCOMER who loved me more than the things of this world, and my approval more than the approval of men. He shall not merely enter into joys but shall share the *joys of his Lord.* (Matt. 25; 21.)

How refreshing to us is the spirit manifested in the extract below from one of the many letters received, and the master who knoweth the heart, sees many others of his faithful, laboring more obscurely than some of these, from whom we seldom hear, and to him their efforts are just as pleasing though the result be smaller, perhaps scarcely perceptible.

EXTRACT FROM INTERESTING LETTER

Chicago, Ill., Oct., 24th, 1885.

DEAR FRIEND AND BROTHER: The WATCH TOWER came duly to hand in good time. I had business at Illinois, where I was detained one week trying a suit against a coal company that had undermined and taken my client's coal, amounting to three thousand tons, and while there I made it my business to make acquaintances and introduce the "Herald of Christ's Presence," as shown in "ZION'S WATCH TOWER." It was welcomed by some, and some it astonished. I was careful in distributing it, having taken notice of your remarks as to how distribution should be made, and I have every reason to hope that you will hear from that quarter sooner or later.

On my way out I attempted to distribute some among the passengers, and some few were glad to receive a TOWER; and when they got home and a little time to study its contents, I advised them to sit down and, with their Bible at their elbow, to prove every passage of Scripture it refers to, and if the Bible sustained the TOWER to accept it, but if not to reject it. But my efforts in this direction were soon interrupted by a *News Man* who politely informed me that I was interfering sadly with his business and requested me to discontinue my distributions, which I did, being careful to avoid anything like contention or trouble aboard the cars; notwithstanding, like Paul, being a free citizen, I knew the rights the *law* accorded me in such case. I landed at Lacon Saturday evening, and after tea I spoke in a private house and had a pleasant time reading, explaining the scriptures and answering questions. Sunday I was welcomed to the M. E. Church and spoke there at the Sunday School, and spoke somewhere every night I was there except one. One evening I spoke in

the Baptist Church. When I went in there was to appearance an indescribable coldness about the people, a want of vitality, mere matter of form. I spoke from Ephesians 1, 4, 7, 9, 13 and 14, and here it seemed as if the people had been waking out of a stupor in the short time I addressed them. Really it is true, the people are starving for the truth. I just wish I could have stayed there for a few months, but I could not on account of my court business here.

Yours in the Lord, ———.

HOW HELPS MAY BECOME HINDRANCES IN BIBLE STUDY

We are not disposed to undervalue means of grace, as they are ordinarily termed. In many cases the amount of blessing thus imparted is greater than human arithmetic can calculate; in others, it may be doubtful whether the apparent benefit is as real as it seems to be; and in some the influence is unquestionably bad. But as a whole, there can be little doubt that sermonizing, with all its weakness, is a public benefit, and a mainstay of the religion of our land, such as it is.

Our object is not to depreciate the value of either books or men, regarded as teachers of Divine Truth; it is simply to show how easily those "helps"—for such they certainly are when rightly used—may become "hindrances" if trusted in without discrimination,—substituted for personal responsibilities,—or merely leaned upon as pillows of indolence.

Even of books specially intended to facilitate Scripture investigation, it may be asserted, without paradox, that they are sometimes at once both helps and hindrances; helps in one direction, hindrances in another.

Such we believe to be the case, notwithstanding their acknowledged excellencies, with many "critical introductions" to the Bible. They help by the information they impart; they hinder, by the impression they leave that Holy Scripture can scarcely be understood without a prolonged course of preparatory acquisition.

We are not to be supposed, for a single moment, to look with contempt on any branch of inquiry. They all have their place in the course of a student's preparation for life, and form part of that mental discipline by which the human mind is enlarged and strengthened. But, just as "critical analyses of the English language,"—which have little to do with a plain man's comprehension of his mother tongue—often create an impression on the mind of the untaught that some mysterious light is by such processes developed, so ordinary readers of Scripture, are apt to conclude that, apart from critical investigations of the kind referred to, the Bible can never be properly understood. The eminent scholar, Dr. Maitland, thus wrote:

"I must add my belief that the cumbersome apparatus of systematic interpretation ought to be placed among the impediments to the right understanding of the word of God. The learning and labor which have been bestowed on it seems to me to have been worse than wasted; and so far from its helping towards the understanding of the Word of God, it appears more calculated to puzzle and perplex the student, and to supply, to those who may desire it, the means of confounding common sense and perverting the plain text of Scripture.

"These systematic schemes," he says, "are probably unknown to most readers of the Bible, and therefore, do not directly form an impediment to them; but it is obvious, that complex machinery which they never saw, and could not understand, may have a great effect on the manufactured article of which they are the consumers.

"Some persons, I believe, have thought that they put honor on the Word of God, and the language in which it is written, by telling us that there is something 'in the original' which no translation can reach,—something not transfusible, expressible. No doubt this is true as regards every language, and every book in every language, unless it is confined to the most common subjects, and written in the lowest style.

"In most cases the curious felicity of one language cannot be transferred to another without using such paraphrases or making such nonsense as is peculiarly unfelicitous; but so far as regards meaning, where meaning is of importance, and the mode of expression of secondary consideration, or none at all, any theme written in one language may be made intelligible in another, provided the things spoken of are known to the translator and the person for whom he translates."

For recent testimony in the same direction we turn to the University of Oxford, and there we find one of no mean eminence thus expressing himself:—

"Who would write a bulky treatise about the method to be pursued in interpreting Plato or Sophocles? No man, assuredly, who did not wish to create the impression that the meaning of these writers was beyond the comprehension of ordinary readers. And this is precisely what has been done in relation to Scripture. People have come to believe that without a formidable critical apparatus it is not possible to arrive at the meaning of God's Word; whereas, the reverse is nearer the truth. The plain and unsophisticated reader is more likely to get at the true interpretation than the learned student; for the true use of interpretation is to get rid of interpretations, and to leave us alone in company with the Author.

"When the meaning of Greek words is once known, the young student has all the real materials, which are possessed by the greatest Biblical scholars, in the Book itself. The great thing, after all, is to perceive the meaning of words in reference to their context. Less weight should be given to Lexicons,—that is, to the authority of other Greek writers,—and more to the context. It is no exaggeration to say that he who, in the present state of knowledge, will confine himself to the plain meaning of words, and the study of their context, may know more of the original spirit and intention of the authors of the New Testament than all the controversial writers of former ages put together."

Once more we return to Dr. Maitland: "The Bible," he says, "has long been the subject of discussion by the learned and the unlearned; and some of each class have left no stone unturned to make it appear that certain parts mean what they certainly do not mean. 'Biblical Criticism' has been heaped upon the word of God, and explanation after explanation too often only makes the matter darker than it was before.

"Truth is single; and therefore one is right and the rest, how many soever they may be, are wrong. A good deal of the evil of this arises, I imagine, from vanity, coupled with the affectation of modesty. The commentator frequently knows not what to say, but is unwilling to confess this without showing that he knows what others have said. His own mind is altogether dissatisfied with their explanations, yet he recounts them, and without saying of some (as he really ought, if he mentions them at all), that they are mere nonsense, not worth a moment's notice, he effects to leave it to the reader to choose what explanation he pleases. A simple mind is thus bewildered, and perhaps almost led to a vague idea, that what has so many interpretations, all thought worthy of record has not, in fact, any very certain or definite meaning at all."

And all this folly and confusion arises from attempts which have been too successfully made, to raise an opinion that the Bible is not to be judged of by the rules of common sense; forgetting the fact that learning can obscure as well as illustrate, and heap up chaff when it can find no wheat.

The readings and the findings of the private Christian are often in advance of the expositions and instructions of the public teacher. When once this fact is fully recognized, the false notion—now all but universally held—that the one divinely appointed means of Christian edification is sacred oratory delivered from the pulpit, will be shaken to its foundation. It will then be seen that while popular speaking, when effective, is admirably adapted to awaken the attention of the careless, to interest the young and uninformed, to kindle the affections, and to move to action, it is altogether unsuited to advanced Christians; is incapable of leading them on to deep personal acquaintance with divine truths, and, after a season, all but certain to become a hindrance to spiritual growth. This happens because it is commonly abused by the indolent; because it occupies in the esteem of multitudes, the place of personal investigation, and because, being associated with united worship, it almost inevitably becomes the only living channel of religious impression.

Nothing is more certain than this,—that whatever wants seem to be supplied to a man while in a passive condition, he will never seek to satisfy by active service. Yet it is quite as true in religious matters, as it is in everything else, that without labor and discipline, all direct instruction must be unavailing and useless. The most elaborate and manifold apparatus can impart nothing of importance to the passive and inert mind. It is almost as unavailing as the warmth and light of the sun, and all the sweet influences of the heavens when shed upon the desert sands. Such a mind, even if it be filled with the results of other men's labors, can only be compared to a well-filled granary; it bears no resemblance to the fruitful field, which multiplies that which is cast into its lap a thousand fold.

Hitherto we have proceeded on the supposition that the teaching thus imparted, although too oratorical, is on the whole, sound and sensible, but that it is not always so, is but too well known. An ingenious twist is often valued more than

a true explanation. The words of the text in such cases merely supply a theme, neither preacher nor hearers ever troubling themselves about its meaning. The reason for this course is, that the text is wanted merely for the purpose of communicating some moral or religious lesson, determined upon beforehand; or for the support of some cause which the preacher may be pleading, or to condemn some error.

This sort of perversion is bad enough when united, as it often is, with deep earnestness, solid learning, and much oratorical power; but how intolerable it becomes, when combined with ignorance and folly, vanity and conceit, will be fully admitted by all who have been obliged to listen, as too many have, to expositions of Scripture, which from their astounding stupidity, only excite men to laughter or scorn.

Who has not heard sermons in which the entire teaching has been made to turn altogether upon mere emphasis, applied in the most arbitrary manner to a single verse of Scripture? Sermons, which remind one only of the sentence, dear to every school boy,—"Do you ride to town today?" Since it is one which, according as this or that word is made emphatic, admits of five different meanings, and is capable of being considered in five distinct relations, viz.: to fact, to person, to mode, to place, and to time. Seriously, such is the treatment the Word of God too frequently receives at the hands of men who, themselves wanting common sense, are quite unconscious that others possess that divine gift.

H. Dunn.

PRIVATE JUDGMENT IN THE INTERPRETATION OF SCRIPTURE

Private judgment, properly understood, simply means Personal Responsibility.

In the exercise of this responsibility, a man may, if he think fit, accept, with or without question, the decisions of Rome,—the conclusions of the Fathers,—the dogmas of the Puritan,—the Speculations of Rationalists, or the current opinions which belong to the religious circle in which he has been educated, or may, at any given time, happen to move. But, in each and every case, his conduct is an act of private judgment, for the wisdom or folly of which, with all its attendant consequences, he is alone and individually answerable.

Private judgment, thus viewed, implies a two-fold obligation, viz., first, that of a patient and diligent use of all the means placed within our reach for ascertaining truth; and secondly, the cultivation of those dispositions of heart which are favorable to spiritual discernment, and apart from which no man can rightly discriminate between truth and error.

The former will include in the case of those who have an opportunity to investigate, a thankful appreciation of the labors of scholars, in relation both to the text and to the translation of Holy Scripture, and an examination of the commentaries of pious and learned men, so far as they may seem to us to be truthful and unprejudiced expositions of Holy Writ: the latter, as graces of the Spirit, must be sought, where alone they can be obtained, at the footstool of him who is the Giver of every good and perfect gift.

To those we would add, a reverent listening to the voice of the Church which expresses itself in the lives and labors of holy men in all ages; a voice which is not the voice of the Priest, or the voice of a party, or the voice of the schoolmen, or the voice of the fathers, whether Greek or Latin, or the voice of England or Scotland,—Evangelical or Arminian, high or low, broad or exclusive; but that great silent testimony which issues from Apostles and prophets, from martyrs and confessors, from poor and rich, from the palace and the peasant's cot, from the ignorant and the learned, from the living and the dead;—witnessing evermore to the truth of Christ's Holy Gospel,—to its influence over mankind, to its triumphs over the world, to its sole and exclusive power to enlighten, to solace, to sustain, and to save. Wretched indeed is the sophistry which would confound this sublime echo of the human heart responding to the Divine, with the decisions of a council or the dicta of a sect.

Human nature craves for infallibility in religious matters, and it is a happiness, we doubt not, even to think that we have secured it. This craving is the fruitful source both of superstition and atheism; but it is incessant in some minds. God has, however, not chosen to gratify it. And because he has not, because he has thought fit to make our apprehension of divine truth to depend mainly on a right state of heart, men of all classes quarrel with his method.

The mode in which this dissatisfaction manifests itself is various. Sometimes it is in the way of restlessness, and sometimes it finds expression in a reckless skepticism, followed by a predisposition to listen to any Church which professes to be infallible; and sometimes it carefully bars the door against all inquiry, and refuses, under any pretext, to be disturbed.

Hence the timidity and terror which is so often manifested when any new form of religious thought is first broached in Christian circles. That which is stated may indeed be true, but whether it is so or not matters little. It seems to introduce an element of uncertainty in quarters where neither doubt nor question has ever been allowed to enter and therefore it must be disallowed.

To all such we can only say, that for intelligent men to shrink from the investigation of truth of any kind, is, in fact, to evade the most important part of their moral discipline; that he who desires truth as the supreme good, cannot fail eventually to enjoy the blessedness it brings in its train; and that he who subordinates truth to what he calls peace, may in the end lose both truth and peace. —*H. Dunn.*

THE EARTHEN VESSEL

[This poem was reprinted under title of "The Watered Lilies" in issue of September 1, 1901, which please see.]

THE PROVINCE OF PRAYER

JOHN 15:7

This article is suggested by a letter at hand in which the Brother says: "I have read the articles, 'Our Mediator,' 'Our Access to God through the one Mediator,' 'An Advocate with the Father,' in the last TOWER. I was much pleased, both with the logical reasoning and the Scriptural evidence adduced"; but he adds, that he is "at a loss how to harmonize those teachings with the command to 'Pray for our enemies,' 'Pray ye—Thy kingdom come,' and Paul's exhortation to 'Pray for all men—for kings,' etc." The Brother asks: "Is not the principle the same in all prayer—'Imperfect human beings attempting to direct the All-wise Jehovah?'" We answer:

There can be no doubt that for the ignorant and weak finite beings to attempt to use prayer or any other agency to thwart the plans and change the arrangements of the Almighty, and to attempt to instruct the All-wise, would be improper. Such *cannot* be the province of prayer. This we hold to be an axiom. But if this be beyond its scope, what is the purpose and intent of prayer; what are its privileges and its limits?

The privilege of praying to God, of holding communion with him, is a great privilege and an evidence of his favor. God permits and arranged to grant us this privilege, not that he might be informed of our desires, for we being imperfect our desires are not perfect, so that "we know not what things to ask for *as we ought*," and he does for us *better* than we know how to ask or think. Nor does God permit us to pray to him that we may *inform* him regarding matters here; for he knoweth the end from the beginning as well as every intervening step. But he has instituted prayer for our benefit and comfort and instruction.

The OBJECT of prayer is to bring the heart and mind of the child of God, whether in joy or sorrow, into contact with the heart of God, that he may be enabled thus most fully to realize the fatherhood of God, his love and care and his deep interest in every item of our welfare; that in deep affliction we may unburden our hearts to God and thus have forcibly brought to our attention his love and care and wisdom—for our encouragement, not his; for our strengthening, not his, and for our joy. This opportunity is not for us to instruct Jehovah how to arrange matters for the best, but it is to bring our hearts to realize him as the center of wisdom and power, that having unburdened our hearts, we may be prepared to listen for his answer and advice through his word. And he whose knowledge of prayer is confined to the meagre information he has imparted to God with "much speaking," and who has never learned to listen for the answer to his prayer at the word of God, has as yet measurably failed to appreciate the object of prayer.

Earnestness in God's service will bring his children to him

frequently, to realize at his feet his sympathy with them in the difficulties, discouragements and trials of life, as well as to ask his guidance and overruling of every affair of life, through his word, and to hearken to his wisdom, which will enable us to serve him acceptably.

The PROVINCE of prayer is to ask for such, and only such things, as God has already declared himself well pleased to grant. And while we may freely speak to him as a Father, and tell him how we understand his word, and the confidence and trust we have in its ultimate fulfillment, yet we must not only avoid telling the Lord of *our* will and *our* plan, and what *we* would like; but we must avoid and put far from us any such spirit, and must recognize and bring ourselves into full accord with *his* will and *his* plan of accomplishing it. If this thought were appreciated, it would cut short some of the "long prayers," "much speaking," and "vain repetitions" by which some endeavor to instruct the Lord in *their* wishes regarding every matter under heaven. It would send them speedily to the word of God to search diligently the plan of God that they might labor as well as pray in harmony with it. While assuring us that the Father careth for us, and is well pleased to have us come to him with sincere hearts, the Master informs us of the conditions upon which we may expect an answer. He says: "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." (John 15:7.) These are the conditions for *sure* answers to our prayers. What is it to abide in Christ? It implies first that our WILL has been wholly consecrated—swallowed up in the will of Christ. And more, that the will is in this condition at the time of the prayer, *abiding* in Christ. And if the suppliant's own will is gone and he is now controlled entirely by the will of Christ, he surely would consult the words of Christ and there seek information as to what his will is before framing a petition to the Father in Christ's name. And if this be his case, if the will of Christ is governing him, and the words of Christ are *abiding* in him, such an one is prepared to ask *any* and *everything* he may WILL to ask.

His requests would probably be as simple as was the Master's petition when he prayed, "*Not my* will, but thine be done." (Luke 22:42.) In such a condition prayers are always answered: but in such a condition the prayers would be very modest. Our prayers under such circumstances would be more a thanksgiving for our blessings, an expression of confidence and trust, and the committal of our way unto the Lord, confidently realizing the promise that to us under such conditions, ALL THINGS [even seeming disasters and troubles] shall work together FOR GOOD. Hence whatever came, such an one could realize his prayer answered. He could rejoice evermore because he is prepared to rejoice in tribulation as well as in prosperity, in the path of service. He has no *will* to oppose whatever God permits, *knowing* that it will work out good.

Such could not pray for anything of their own will, for they have no will except God's; then abiding in Christ, and his words in them, would prevent any other petition. They could not pray for the immediate conversion of the world, for though they know that "God will have all men to be saved and to come to a knowledge of the truth," they also know that the present age is not in God's plan devoted to this work, but solely to the *selection*, under SEVERER trial, of those who shall be God's instruments for blessing all the families of the earth in God's arranged time.

We cannot single out an ungodly friend and request God to work a miracle on him, and bring him into the "Church of the first-born," though we may pray for wisdom to "rightly divide the word of truth," that if possible the light of the knowledge of the glory of God might thus shine into the understanding of that friend. This would be in harmony with the Word. Jesus said, "Be ye wise as serpents, and harmless as doves," and instructs that "If any man lack wisdom, let him ask [it] of God, who giveth liberally and upbraideth not."

We may not ask for riches and honor; nor for fine food and fine clothing. To seek or pray for these is contrary to the Spirit of the Master. But we may ask, "Give us this day our daily BREAD," assured that the Father knoweth best what kind is best, and what things are needful to us as seen from his standpoint which embraces our interests spiritual as well as temporal, future as well as present.

We may not pray for the increase in numbers of any of the many sects of today, well knowing that Jesus would not approve of thus fettering with human tradition those whom he calls to liberty; and that he does not approve, but would condemn the sects of today as he did those of eighteen centuries ago, saying, "Beware of the leaven of the Pharisees and of the Sadducees," and declaring to them, "Ye do make void [useless and ineffective] the law of God by your traditions."

We can neither labor nor pray for the advancement and growth in power, wealth, influence and numbers of any of these sects, knowing their very existence to be contrary to God's Word, and their advancement a hindrance to the light of truth.

Nor can we today either labor or pray for the perpetuation of the governments of this world, for the word of Christ abides in us, and we are therefore not in darkness, but we know that "the times of the Gentiles" are about fulfilled; and the time for the establishment of God's kingdom is at hand. For that new kingdom we may pray, "Thy kingdom come, thy will be done on earth," patiently awaiting the fullness of God's due time. So surely as we are children of the light, not left in darkness that that day should come upon us unawares, we know that the success of the heavenly kingdom for which we pray, means the destruction of all these kingdoms of earth. (Dan. 2:44.)

We cannot pray our Father to grant abundant harvests, send rains, prevent famines, droughts, wars and pestilences, for we find no example in the Master of such presumption, and realize from his words (Luke 21:9) that God will permit these things until the reign of Christ is inaugurated. And further, we are informed by the Master that the present day will be one of trouble caused by the new Prince binding the strong ruler of earth and spoiling his house. (Matt. 12:29.) Hence we pray for none of these things, but with trust and peace look with patience into the future, praying, "Our Father—thy kingdom come, thy will be done on earth as in heaven." In all things "Thy will be done,"—and even in the midst of the present necessary unrest and trouble we rejoice in confident hope, knowing that all things are so overruled as to work out the accomplishment of our Father's grand designs, revealed to us in his Word.

Instructed by the abiding words of Christ, and realizing the covenant of sacrifice to be *even unto death* we cannot ask release from pain and trouble and death, but with Jesus we can only ask that if it be possible, the cup of shame and misrepresentation might pass, that we suffer not as evil doers; and yet with him we must say: "Not my will but thine be done!" "Father, glorify thy name!"

These may pray for the healing of others, but not for themselves. It was truly said of the Master, that he saved others, but he could not save himself and be a sacrifice too. Yet, in requests for the healing of others we must remember that the time for full restitution of life and health to the world has not yet fully come. Jesus did not heal all the blind and impotent in Judea, and what healing he did was merely to show forth the glorious power and blessing of his coming glorious reign which has not yet fully dawned. Hence our prayers for the sick should be with full confidence in God's ability to heal, yet not demanding it, always letting the words of our Lord abide in us—"Thy will be done."

To pray in other than this spirit is to "ask amiss," to ask for things to be consumed upon *our own* lusts [desires] (Jas. 4:3.) Desires for ease, for earthly prosperity, for a sect and its growth and honor; all these are earthly *lusts* contrary to the Spirit and Word of Christ. Thus the word lusts is used by the Apostle in the above instance. Most prayers seemingly are of this sort, and therefore amiss.

Those who abide in Christ, and in whom his word abides, can pray for their enemies and those who despitefully use and persecute them, though they cannot pray God to open their blinded eyes at once, or in their way; but realizing from the indwelling word of God's promise, that the blinded eyes shall all be opened to the truth, they can abide his time, but going to God in prayer they may express their forgiveness of the persecutor, their interest in him, and their patient waiting for the day when "the knowledge of the Lord shall fill the whole earth," and his will be done on earth.

When in harmony with Paul's exhortation (1 Tim. 2:12) these pray—"For all men; for kings and all that are in authority," their prayers will not be that those kings may be continued in power and control; for they well know that this would be in direct opposition to God's expressed plan, which is to break in pieces and consume all these.

And though these may labor toward it they cannot expect and pray for the conversion of "all men," "kings," etc., well remembering the Master's prayer—"I pray not for the world *but for* THEM which thou hast given me, ... that they all may be one, that [*then*] the world may believe" in its due season. (John 17:9, 21.) In none of Jesus's prayers did he ever pray for Cæsar, or Pilate, or Herod; nor did he make any *special* effort to reach these, with the gospel message, remembering how it was written, "The Spirit of the Lord is upon me because the Lord hath anointed me to preach good tidings unto the MEEK." (Isa. 61:1, and Luke 4:18.) And when he gave the disciples a formula of prayer it contained no prayer for kings and rulers of this age, nor for "all men"

except as this is implied in the expressions of forgiveness of debtors, and the prayer for the coming kingdom which will bless *all* men.

What then could we pray for "as we ought," and not ask "amiss," for all men and for kings? Very little, indeed, other than the prayer for the blessing of all, *implied*, when we pray, "Thy kingdom come." Our prayer to God for kings, etc., must be merely that he would so overrule and direct by raising up or casting down among the nations, as would be most in harmony with his wise plans, for the blessing and development of the Church now being selected. For though God has given over the world to the rule of the Prince of this world and his faithful agents *until* the full end of Gentile Times, when he shall come whose right the dominion is and shall take the dominion under the whole heaven, associating with him his faithful followers according to his many promises (Dan. 7:14, 18, 22), YET God has not given present rulers unlimited power. He will suffer them to take their course only so far as it does not interfere with his plans—there it must stop. The wrath of man shall not work ruin to the plan of God, for God will cause the wrath of man to work to his praise, and all that will not so work he will restrain. (Psa. 76:10.) And this is what the Apostle has in view: Pray God's guidance and direction over all the affairs of life and over rulers TO THE END THAT the piety and sobriety and growth of the Church may be conserved. Verse 2.

Thus considered, not merely as a begging arrangement, nor yet as an occasion for instructing the Lord as to our wills; but considered as a season of union and communion of heart with our Father in which we may relieve our burdened or perplexed hearts by there realizing divine sympathy, calling to mind divine promises, reviewing divine care, and expressing our confidence in God's many promises, thus bringing those promises afresh and closely to our hearts, *as though* God now audibly uttered them in our hearing—thus considered, how proper, yea, how necessary, is prayer to the true child of God. He cannot live without it. To break off this communion would be like stripping a tree of its leaves: it would stunt and hinder its development.

But to suppose that Christian life depends *solely* upon prayer without earnest study of God's word, is like supposing that a tree could flourish from its leaves only, without roots and soil. Both are needful: good soil and roots will produce leaves and fruitage, and, likewise, the promises of God's word absorbed by us will naturally lead to good works and to communion with God in prayer, without which our fruits would soon wither and disappear.

No wonder, then, that Jesus both by precept and example said, "Watch and pray" (Matt. 26:41), uniting the two conditions needful in our development. Some pray and neglect to watch; others watch and neglect to pray; both these errors are serious, and it is not possible for us to decide which is the *most* serious neglect, since either would work disastrous loss of the great prize for which we are running.

PRAYER NOT A CEREMONY

No where is prayer defined as a *duty*, though its *necessity* is stated. The Father desireth such to worship him as worship in spirit and in truth (Jno. 4:23); and it would be contrary to this principle to define prayer as a duty, and stipulate a set time or place or formal manner. The earnestness of the service and the peculiarity of the circumstance, will regulate the frequency and the matter.

But though "Family Prayer," "Morning Prayer," "Evening Prayer," nor any other stated time of praying is not specified in Scripture, who among God's children has not experienced the blessedness of communion with the Lord in the morning of each day asking his guidance of its affairs, and realizing and expressing to him our confidence in and reliance upon his promises. This does not remind the Lord of his obligation contained in these promises, but it does *remind us* of those promises and *thus strengthen and prepare us* for the events of the day. Likewise, how impossible it is for a child of God, remembering and impressed by the events of the day, as to the Lord's wisdom and care and the surety that all things shall work for good—how impossible, we say, for such an one to retire to rest without thankfulness of heart to him upon whose power and promises they have leaned throughout the day: and how appropriate to bow the knee as well as the heart to render homage as well as thanks.

Hence no *form* of prayer is furnished in the Scripture. Even the Master, when asked by the disciples for instruction on this subject, gave them not a *form* to repeat, but merely an idea or example of how to arrange their prayers to God. He did not say, Pray this prayer; but "after *this manner* pray ye." Our prayers, then, should be after this *manner*—not an assortment of extravagant demands, but the simple expression of the earnest heart. First acknowledging and paying homage to God as our Father the Almighty and hallowed One. Secondly, expressing our expectations and trust that his kingdom according to promise is coming, and our eagerness for it, and the time when his will shall be done as in heaven. Thirdly, our reliance upon him, for "daily bread," which he has promised us. Fourthly, our acknowledgement that our ways are not perfect and our reliance upon his favor [granted through Christ Jesus] for forgiveness; and our willingness to exercise forgiveness toward our debtors.

FAMILY PRAYER

Though not enjoined specifically, how appropriate that husband and wife should blend their hearts and bow their knees in divine worship, and in submission to the divine will. How much this must tend to unify those hearts and lives. How blessed must such an example be to the children. How appropriate that the little "olive branches" be trained to look to their Creator in the days of their youth, not with formal and long prayers, but with the evidence before them of parental trust in and love for the giver of every good, as expressed in a simple, earnest, trustful prayer *after the* MANNER of the Lord's illustration. As children see their parents recognizing and bowing to the superior will and wisdom of their heavenly Father, they learn from the example the lesson of obedience and submission to parental authority while learning to know and reverence their Creator.

As soon as children come to reasoning age, their attention to the daily family prayer, whether it be morning or evening, should be placed on the same plane that God places it before us: *not of* CONSTRAINT, but of a willing mind, out of thankful and loving hearts. Such an influence and example will make home and parents and sacred things dear to children in after life. The true worship of God is profitable both for the present and future life.

UNCEASING PRAYER

With the climax of Christian growth, the climax of worship is reached, and the earnest child of God will presently experience the meaning of the Apostle's words: "Pray without ceasing. In everything give thanks." 1 Thes. 5:17, 18. Communion with God and the feeling of continual trust in his goodness and care, will become interwoven with all the affairs of life, so that to thus pray without ceasing, and be continually thankful, will become as natural as breathing. But this continual prayer and thanksgiving can never take the place of the formal recognition of worship of God, either to our own hearts or to our families.

PRAYER IN THE CHURCH

What is true of our families is not less true of God's family, of which we are members—the body of Christ. To bind us together in love, God has arranged to make the various members more or less dependent on each other for the blessings he is willing and ready to bestow. Thus he would unify the body of Christ in his method of providing spiritual food, as the human body is dependent as a whole upon its various members for the natural "daily bread" which God thus supplies.

This being true, we should not only neglect not the assembling of ourselves with those of *like* precious faith, personally when we *can;* and at least through the medium of the printed page, but when assembled how sweet and refreshing, and how appropriate, to ask our Father's blessing upon the meeting; that the spirit of love may pervade the members of Christ's body there assembled, and that the truth might be discerned by sincere and truth-hungry souls, so that all might be more and more filled with the self-sacrificing spirit of that truth, and thus be built up in the most holy faith and love, and made meet for the Master's service both now and hereafter. Can it be doubted that to the extent that such prayer is the expression of the sentiment of all, it will bring an answer at the moment of its utterance, by impressing upon all solemnly the object of the meeting and the blessings to be expected and enjoyed? It is ever thus; as we draw nigh to God in prayer we bring the blessings promised nigh to ourselves by bringing our hearts into a condition of readiness to enjoy the blessings promised the seeker.

While the offered prayer is to God it should not be forgotten that in harmony with the foregoing statement (that the prayer influences all who join in it) that Jesus and the Apostle indicate that it should be uttered in such a voice and manner as to enable those about to appreciate and intelligently join it. Jesus said, in connection with one of the few of his recorded sayings, "Because of them that stood by I said it." (John 11:42.) Paul exhorts those who lead the company in prayer to seek to do so in such a manner that all may be able to hear and acquiesce in it. (1 Cor. 14:14-17.) And in all things whatsoever ye do, do all to the glory of God.

ROMAN CATHOLICS REBEL

So complete is the submission of Roman Catholics to their priests, that such a thing as a Roman Catholic congregation asserting any *rights*, is almost unheard of. But contact with freemen and the exercise of liberty on other subjects is having an effect, and the indications are that the church of Rome must ere long bend or break under the weight of this influence. She will undoubtedly do both, and lose her power over her faithful as her daughters are doing.

The following clip from a Chicago daily explains:

A movement of unusual character has taken place in the large and wealthy Roman Catholic parish of St. Mary's, at Aurora, Ill. Some time ago the parish revolted against the Rev. Father Welby, its pastor, giving as a reason the fact that the priest would not permit the congregation to superintend its own financial affairs, but collected all the money and spent it at his own pleasure, without so much as making a report to those who contributed. At that time the congregation appealed to the Archbishop to remove Father Welby and replace him by a pastor who would accept a stipulated salary, "as other preachers do," and permit the congregation to manage its own affairs. The Archbishop referred the matter to the Vicar General, and that gentleman visited this city and from the pulpit soundly berated the congregation as a lot of ignoramuses and concluded by saying that Father Welby would be kept here until the congregation bowed in submission to his authority. The Vicar General subsequently said in Chicago that Father Welby would be kept in Aurora until the congregation accepted his word as law, if it took until his dying day. Notwithstanding these promises Father Welby was removed from Aurora in two weeks and the congregation was left for a time without a priest. Last Sunday, Father Leyden, of Woodstock, occupied the pulpit and announced his intention to control, not only the spiritual but the temporal affairs of the church. The result of this announcement was a meeting of the congregation at which a *more compact* organization was effected, and a resolution unanimously adopted by a rising vote, asserting the right of the congregation to control its own temporal affairs, and demanding that Father Leyden either accept a stipulated salary, or withdraw from the pastorate. The case is attracting unusual attention.

IS FAITH IN CHRIST ESSENTIAL?—FAITH OR WORKS?

THE OPINIONS OF EMINENT PRESBYTERIANS AND METHODIST THEOLOGIANS AS TO THE FATE OF THE HEBREW PHILANTHROPIST, SIR MOSES MONTEFIORE, DECEASED

The death of the eminent Jewish philanthropist has raised a question among some of the religious journals concerning his future. All agree that he was a godly man as well as benevolent. Nor were his kind deeds done solely to his own people. His heart was large enough to sympathize with all classes of his fellow men in need. And many Christians shared in his bounty. Moreover, he died like a man at peace with God. The *Christian Register* (Unitarian) refers to this case in this way: "Judging the tree by its fruits, how few professed Christians might dare to compare their life with his! Yet, according to the doctrine which still holds the mind of Christendom in bondage and darkness, this great, pure, faithful soul was fatally self-deceived, and has passed to endless sorrow. When will so-called believers dare to interpret all narrower Scriptures in the light of Peter's great discovery—that 'he that feareth God and worketh righteousness is accepted of him'?"

In the *Independent* of September 17th, A. A. Hodge, D. D., for the Presbyterian Church, and Daniel Curry, D. D., for the Methodists, endeavor to free their respective systems from the narrow view which would exclude such a man from salvation. Dr. Hodge concedes that while participation in the benefits of Christ's redemption is "generally conditioned upon personal recognition and confession" of Christ, and while this is essential whenever intellectually possible, it "is not absolutely essential, as is proved in the case of infants and of idiots. On like grounds of principle, it might hold true in the case of some exceptionally enlightened heathen. The charitable formula of 'invincible ignorance,' used and greatly abused by Romanists, rests ultimately upon a true principle, and has always been practically, more or less, recognized by orthodox Christians." He then goes on to argue for a favorable judgment in Sir Moses Montefiore's case because, either through intellectual bias, or through national Jewish prejudice, the true Christ was never apprehended by him, only a distorted image, and therefore never consciously rejected. "Or, very probably, loving and embracing the real Jesus in his heart, his intellectual bias and national and social position may have so modified his expression of Christian faith, as to render it unrecognizable to us."

Dr. Hodge's principles here are wide enough to embrace many other cases than that of this pious Jew. His article is a gratifying instance of a growth of a "wider hope" even among theological circles where it has been put under the severest ban. Certainly there is growth here away from the severe statements of the Westminster Confession, upon which the *Christian Register* seems to have based its cavil. For instance, it affirms (p. 212), "They who have never heard the gospel, know not Jesus Christ, and believe not in him, cannot be saved, be they never so diligent to frame their lives according to the light of Nature, or the laws of that religion which they profess; neither is there salvation in any other but in Christ alone, who is the Saviour only of his body, the Church."

It is difficult to make the above concession of Dr. Hodge, in respect to "some exceptionally enlightened heathen," accord with the statement just quoted. This proves that even he is progressing at some points beyond the "Standards." It is certain that, with the large Christian heart we know him to possess, he must seek relief somewhere.

In our view, however, this relief is found in a more consistent way than by a strained interpretation of the standards. It is better to confess that there are some lines of Scripture truth bearing upon this point which they do not include. It would be more consistent for Dr. Hodge to hold that, while the salvation of the elect proceeds within the narrow limits which the Calvinistic system has traced out from Scripture, provision is made for other and wider operations of grace, of which they are the chosen instruments, outside these limits and beyond this present age. The purpose of the choice of the Church of the first-born is that they may be kings and priests unto God in carrying out his gracious purposes towards the later born. The enigma of the future of pious Jews and heathens would not be so hard to solve on this principle. Better than the opening wide the door into the church, by such accommodating expositions of the terms of admission, is that view which regards it as a body of called and chosen and faithful ones, who enter only by the door and walk in the strait and narrow way of the cross, thus offering themselves in sacrifice, not merely to secure their own salvation, but as a means of blessing for others,—baptized even for the dead. Whatever hope we may have for others, outside the Church, must be sought in the wide promises of God that in this chosen seed all the families of the earth are to be blessed.

There is still another principle bearing upon this subject which has been too much overlooked, and which needs now to be brought out of Scripture with fresh force and urged upon the attention of the Church and of all men. And that is that the one ultimate standard of admission to blessedness in the future, is *character*. The saints of this dispensation will not reach their high station except as they become holy and without blemish before him in love. And our God, who is a consuming fire, must burn against all our evils and faults of character, that we may be found "of him in peace, without spot and blameless." And so also all the Scriptures which refer to the judgments and administrations of the future are most emphatic upon this point of righteous character. On whatever level men may hereafter be brought into the Kingdom of Heaven, whether as princes or subjects, this is the standard. The Old Testament upon every page asserts that only such shall ascend into the hill of the Lord. (Psalms 15. 24.) The Lord's judgment of the nations (Matt. 25.) is all upon this principle. The *righteous* go into life eternal. The dead, at the resurrection, are infallibly sorted in the same way. "They that have done good unto the resurrection of life; they that have done evil unto the resurrection of judgment." Now, while it is true that no man can *merit* salvation by good works, and much less a place in the Church of the first-born, it is also true that no man of unrighteous character can enter into the kingdom of God. And it must, therefore, be true that men of righteous and merciful life, whether Jew or Pagan, must go into the life to come with a character much more nearly approximating to its perfect standard than that of unrighteous men. Cornelius, who feared God and worked righteousness, was accepted before him. He was not fit for the church until Christ had been revealed to and in him. He was not even "saved" (Acts 14:14) until Peter came to tell him the way. But he was in that receptive condition which made Christ welcome to him, when made known, as the flowers welcome the sunshine. And so Sir Moses Montefiore, if ignorant of the true Christ, must come to the same recognition of him in order to be saved. But we are not tied down to any such arbitrary and narrow views of God's dealings as to suppose that such a receptive soul, if blind to the light in this world, could never receive it in the next, or that his fu-

ture administrations proceed upon such narrow lines as to make no room for such cases, and no account of good character developed under such circumstances. Let the case of Cornelius and the parable of the good Samaritan teach us that the eyes of the Lord are open upon all the ways of the sons of men, beholding the evil and the good, and that, if not in this world, then in the world to come, every one shall receive according to his ways and according to the fruit of his doings. The promised resurrection of the dead, which is the era of judgment, will furnish the amplest scope for all such righteous adjustments as seem to us to be now lacking.

In Dr. Hodge's article, above referred to, there is a distinct assent given to the view that men may be saved who may have accepted that form of truth and goodness of which Christ is the expression, who yet have never heard of the historic Christ. We have already said that he here steps outside of the Westminster standard which distinctly states that men who have never heard the gospel do not know Jesus Christ, and therefore cannot be saved. Upon this point, we must side with the *Andover Review* in affirming that this immediate opening of the door of heaven to devout men of every nation who strive to live up to the light they possess, is more dangerous than the theory which supposes that by the grace of God such men may be brought to a true knowledge of Christ after death. When Dr. Hodge apologizes for a conscientious Jew that "what he, through national prejudice, may have failed to appreciate was not the real Christ, but a distorted reflection cast by the so-called Christian world of the day," he admits a principle upon which conclusions may be based, which we are sure, he would not accept. There are many others failing to acknowledge Christ who may hope to be excused at last on similar grounds. A distorted image of Christ lies indeed in the minds of all men to whom the Holy Spirit has not revealed him.

Our general objection to all these views which makes the entrance into heaven more wide and easy than the strait and narrow way of the gospel is that, in order to make room for such high-minded souls to escape from everlasting torment, they lower the claims of God's holiness. This is far worse than the view that, after judgment, resurrection will open out to such another door of hope. For this view may be held without any abatement of the testimony of Scripture that without holiness no man shall see the Lord, that our God is a consuming fire, and that there is no other name given under heaven or among men whereby we must be saved.

—*Words of Reconciliation.*

THE REVEALING

"There is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, speak ye in light; and what we hear in the ear, preach ye upon the housetops."—Matt. 10:26, 27.

The greater portion of divine truth has been expressed under cover, so that its full import is not always discernable. The Bible abounds in symbols, figures and allegories, and the same is as true of Jesus' teachings as of any other portions of the Word. He opened his mouth in parables and dark sayings, so that those who heard him, and even his disciples, often said, We cannot tell what he saith. But the above assurance of Jesus is that all will in due time be made manifest.

Several objects have been served by the hiding, and gradual unfolding of truth—first, the successful development of God's plan; secondly, the saving of his children from discouragement because of the length of time involved; thirdly, the trial of the faith of those who believe.

The revealing of truth, as we have seen, has gradually progressed from age to age, and God's children in every age have had a sufficient revelation of truth to enable them to carry out their part of his plan, including such knowledge of future things as would encourage and help them. It has also been a part of God's plan that truth once revealed, expounded, or made manifest, should not be lost or forgotten, but that it should be treasured up and recorded for the generations following. Hence, all his children of every age have been taught to bear witness to the truth, both to their own and succeeding generations, according to their ability and opportunity. And it is through the faithfulness of past witnesses—the Patriarchs, Prophets, Jesus, the Apostles, and some of later date, that we have our present knowledge.

To us, as to them, comes the commission—"What I tell you in darkness, speak ye in light; and what ye hear in the ear, preach ye upon the housetops." With the blessed knowledge always comes the responsibility of making it known. Strange to say, the good news is seldom well-received, and never has been. It is hated, ridiculed and rejected by those it comes to bless; and those who bear witness to the truth are persecuted, many of them even unto death. This has been the case in every age. Every witness has to some extent suffered for his testimony, and it is still the case. When all is revealed, nothing will remain covered; then the knowledge of the Lord shall fill the whole earth. Every type, and figure, and parable, and dark saying will in due time bear a testimony to all.

And while it will be thus with the truth, it will also be true of those who bear the truth, and indeed of all men, good and bad; for there is no character now covered that shall not be revealed. Upright and godly characters are now hidden under misunderstanding and misrepresentation, while many base and detestable characters are hidden under a fair, deceiving exterior. "The disciple is not above his master, nor the servant above his lord. . . . . If they have called the master of the house Beelzebub, how much more them of his household."

It is a matter of comparatively small concern what men may say of us now. They will say hard things of us even against their own convictions, though not unfrequently because they believe them; and this the faithful witness must endure; and while he should take heed to let the light of truth shine through a transparent character and a clear and positive testimony, he may commit his way unto the Lord, for "he shall bring forth thy righteousness as the light, and thy judgment as the noon-day." Psa. 37:5, 6, 7.

In the issue of Feb., '85, it was shown from Bible testimony that character will in every case in due time be revealed and meet its just recompense. The masks will all be taken off, and every man will be estimated both by God and man according to the real merit of his motives. Already we see this revealing of character and motives in the church. Trial and persecution for the truth's sake is making it manifest. For instance, how many whose works once led us to esteem them as very zealous for the Lord's cause, now prove to be rejectors and even opposers of his truth, because of its unpopularity. Such declare plainly that their chief incentive to good works is the praise of men, or the success of some sect or scheme of their own. What a low incentive and how unworthy of a child of God. But they *have* their reward, while we choose to *wait* for ours. And so says Paul: "Every man's work shall be made manifest; for the day [of trial] shall declare it, because it shall be revealed by fire [trial]; and the fire shall try *every man's work*, of what sort it is." 1 Cor. 3:13.

Those found worthy in the trial, whose motives are those of true zeal and love for the Lord's cause, will receive the great reward. For such characters he is now searching and applying the tests. In similar ways character will be made manifest in every case in due time. It is particularly true now of the Church, because this is its day of trial; and it will be true of the world also in its judgment or trial day.

And further, not only will the character and motives of every man appear in their true light, and the truths of the Bible, hitherto covered and hidden under types and symbols and dark sayings, be revealed, but truth in every sense must be made manifest. The truths of nature, God's other great book, will also come to light, and are coming to light now more rapidly than ever before, [see last two issues, "The Undefiled One,"] and science and God's written revelation will be seen to be at perfect agreement; both being ordained for the blessing and elevation of mankind. The light from our Lord's presence will probe and penetrate every secret thing, rewarding the good and purging out the evil. Already men are beginning to be blessed by the increasing light on every subject. God's due time has come to turn on the light, and it is touching every department of human interest—religion, science, philosophy and art. In religion it is revealing the true and exposing the false. Every branch of science and philosophy has already felt its genial touch. Notice, for instance, the great advancement in the science of medicine, and how the world is being blessed by it; the great discoveries in nature and the wonderful inventions of art. Mark also the growth of general intelligence and the blessings it is bringing with it.

Yes, the truth—the light—is God's means of blessing. Praise and honor and thanksgiving to him who is turning on the light! Time was when it was but a faint, glimmering ray—and, thank God, the world was never left without a ray—but according to his infinite wisdom and love he has been turning it up higher and higher age after age, and now he has sent his Anointed, the great source of light, and soon the blessed rays of light shall flood the world. It is only obscured now by the clouds and darkness that are round about him; but even through the darkness comes the lightning flashes of his truth.

MRS. C. T. R.

GROWING IN GRACE

Bristol, England.

MY DEAR BROTHER:—Your letter of Aug. 28th came duly, for which receive my warmest thanks. I was both strengthened and refreshed by it. Just at the time it arrived I was well nigh weary of "the way," fightings without and fears within; finding that when I would do good, evil is present with me, and being defeated at nearly every point. I find now that I had left my place of security—*abiding in him*—and therefore was exposed to the wiles and malice of the enemy. My armor was not firmly buckled on; but he has so tenderly and lovingly quickened me through your letter and restored unto me the "joy of his salvation," and is now upholding me, that I am as a giant refreshed and more conscious than ever that he that watcheth over Israel neither slumbers nor sleeps. Blessed be his name.

I inclose a pamphlet for your perusal, and will tell you why I wrote it. I was a member of the "Brethren," and as such used occasionally to give a "Gospel address" on Sunday evening at their meeting. I know now that it was not the *truth* that I preached, but tradition. For a long time my mind had been exercised concerning the truth of orthodoxy, and on one Sunday evening in the spring I went and preached upon 2 Cor. 4:3-6, dwelling particularly on the fact that the Bible was the Gospel referred to. That was the third time in a few weeks that I had spoken about the same words, insisting that it was the truth or else a forgery—no middle path. During the following week the truth shone clear; the eyes of my understanding being opened I saw clearly that eternal "torment" was blasphemy. During that same week I was invited to address a meeting on the following Sunday. I knew not what to do; if I went it would be out of the abundance of the heart that the mouth would speak; but being afraid that I might cause confusion, and so hinder the reception of the truth, I cried to the Lord for guidance, and decided not to go without first acquainting the brother who invited me of my change of views, knowing that Paul "saw them that were of reputation privately, lest he had run in vain," and also that although free from the error, I was not then, as now, built up in the truth and able to offer clear evidence for my decision. This led to a correspondence and some interviews. I showed my evidence, and they called it false doctrine. I asked one to read "Food;" he did so, and tried to prove it wrong, but failed.

I was counseled to send in my resignation. At first I had intended merely to say that my views were changed concerning certain doctrines, and that I resigned; but thinking it would be a good opportunity for boldly declaring what I believed to be the truth, and to witness for it, I wrote the enclosed paper, and on showing it to my brother, who has been quickened by the truth, and who is as devoted to the cause as myself, he expressed a wish to have it printed, and bore all the expense of 1,000 copies for free circulation. I put in an extract from the TOWER, as it bore so pointedly on the subject, and trust you will approve of my attempt to spread abroad the truth by referring the readers to the TOWER for further reading. I have enclosed two copies, and shall be most grateful if you will please correct anything that you perceive wrong there, and return it at your earliest convenience. I may add that my resignation was not accepted by the "Brethren," but they held a church meeting and solemnly excommunicated me.

Very truly yours in Christ, ————,

The article below is in substance the Tract published by the Brother to which reference is made in the above letter. It brought we are sure a blessing upon the Brother who wrote, and also upon the Brother who had it published, as every sacrifice of time and money made purely for the truth's sake brings a blessing on the sacrificer.

[To appreciate the article below fully, turn to and examine all texts cited.—EDITOR.]

THE BIBLE VS. "ORTHODOXY"

To the Reader.—My mind having been greatly exercised by the following doctrines of so-called "Orthodoxy," I searched to see what the Scriptures say, with the following result. When I penned these lines, I had no intention whatever of having them printed, as they were simply written to send to the pastor of the Chapel where I used to worship, but showing them to a brother in Christ, he expressed his wish to have them printed. This has been done, in the hope that any who have been seeking for the *truth*, may by the grace of God, be assisted in finding it, and realize as I myself do most gratefully, "Ye shall know the *truth*, and the truth shall make you free."

I am yours in the love of God, and in the glorious liberty of the gospel of Christ, G. C.

IMMORTALITY OF MAN

I find no scripture to lead me to believe this doctrine; quite the reverse, man is never described as having an endless existence. "Your fathers, where are they, and the prophets, do they live forever?" Zech. 1:5, and as to man having a conscious existence after the breath leaves the body, I do not believe it, not until the resurrection, "for in death there is no remembrance of thee." Psalm 6:5. "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish." Psalm 146:4, "There is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." Eccles. 9:10. "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it," Eccles. 12:7. "If Christ be not raised, ye are yet in your sins, then they also which have fallen asleep in Christ are perished . . . what advantageth it me if the dead rise not, let us eat and drink, tomorrow we die." 1 Cor. 15:17, 18, 32. If there is consciousness after the breath leaves the body, there should have been consciousness before the breath entered in, (kindly examine this). I know that Luke 16:23-31, may be argued against this, but are you sure that our Lord is speaking of individuals here and not nations, Jewish and Gentile. He was speaking to the Pharisees, verses 14, 15. Kindly compare rich man, verse 19, (Jewish nation), with Ezekiel 16:1-14, and the same denunciation is uttered in Matt. 21:41-43, and its accomplishment recorded in Rom. 11. Abraham's bosom, (place of favor); Gentile brought in, Israel broken off, and a gulf fixed, until the fulness of the Gentiles be come in. The Jews as a nation are dead, and being cast abroad in the earth, they are being tormentd in the flame of persecution. Wherever they are, there is being fulfilled the prophecy of Moses, and our Lord Jesus, Deut. 8:19, 20, Deut. 27:62-68. The Gentile also ceased to be a beggar, (poor) and they were brought into a place of favor, (for description of Gentiles as beggars or dogs, see narrative of Syro-Phœnician woman, Matt. 15:20-28). Immortality is one of the promised blessings, and is not possessed by natural man, else if possessed by him, why seek for it? Compare Rom. 2:7 with 1 Cor. 15:53, 54.

THE DOCTRINE OF THE TRINITY

I find no Scriptural proof of this doctrine, quite the reverse. "To us there is but one God, the Father, of whom are all things, and we in him; *and* one Lord Jesus Christ, by whom are all things, and we by him." 1 Cor. 8:6. I am convinced that God the Father and our Lord Jesus Christ are *two beings*, not one. I find no Scripture speaking of the Lord Jesus as "God the Son," but as the "Son of God." Part of 1 John 5:7, is evidently spurious (left out in the Revised Version), and manifestly inserted to support the doctrine of the Trinity. In John 8:16-18, he says, "I am not alone, but I and the Father that sent me. It is also written in your law the testimony of two men is true, I am one that bear witness of myself, and the Father that sent me beareth witness of me." You may quote "I and my Father are one," undoubtedly they are one in purpose and nature, but not in being, and he also prayed that the members of his body "all may be one in us" (John 17:21), even as we are one (verse 22). So "God is light;" Christ said, "I am the light of the world," also "ye are the light of the world," all partaking of the same nature, but not one in being, and differing in degree.

Were I to believe that God and Christ are one being, I am shut in to the fact that all the members of the body of Christ will ultimately lose all personal identity in Christ, and be in God. Or else if Christ be equal with God, as the members of his body will have glorious bodies like his (Phil. 3:21), be co-heirs with him (Rom. 8:17), have power with him (Rev. 2:26, and 3:21), and be partakers also of the divine nature (2 Peter 1:4); in fact to be like him (1 John 3:2), they will eventually be equal with God too. Such creature glorifying, and God dishonoring doctrine is not of God, according to 1 Cor. 15:27, 28—"For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is expected who did put all things under him, and when all things are subdued unto him, then shall the Son himself be subject unto him, that put all things under him, that God may be all in all." His equality is plainly taught in authorised version of Phil. 2:6; "Who being in the form of God (spiritual form), thought it not robbery to be equal with God," but in margin of the Revised Version and in note at end, where the American translators retain the marginal reading of this same passage, the exact opposite meaning is given—he "counted not the being on an equality with God a thing to be grasped." This is in harmony with the whole passage and the result.

verse 9—"God also hath highly exalted him." Had he been on an equality with God before, how could he have been highly exalted after? This harmonizes too with Prov. 8:24. "When there were no depths I was brought forth." Col. 1:15. "The firstborn (chief) of every creature." Rev. 3:14—"The beginning of the creation of God." John 1; 1.—"In the beginning was the Word, and the Word was with God, and the Word was God." This is clearly explained in 1 Cor. 8:5, 6—"For though there be, that are called Gods, whether in heaven or in earth, (as there be gods many, and lords many), yet to us there is but one God the Father," and the same word in the original, "Theos," I see is used in 2 Cor. 4:4, in reference to Satan as the god or ruler of this age; so there is no conflict, but harmony. And in John 5:18, the Jews asserted, that he made himself equal with God, which he most emphatically denied in verse 19: "Verily, verily, I say unto you, the Son can do nothing of himself." Now use that expression in reference to the Father, and the denial is apparent. Would any say of the Father, "the Father can do nothing of himself?"

RESPECTING THE WEEKLY PARTAKING OF THE LORD'S SUPPER

I find no Scriptural evidence for this anywhere. In Acts 20:7, a meal is evidently spoken of, as in chap, 2:42-46. I find no command or example from our Lord or any of his Apostles, for a weekly observance; and I am convinced it is a yearly observance. In 1 Cor. 5:7, 8—"Christ our Passover is sacrificed for us, let us keep the feast." Our Lord altered the manner, but not the time. The early church met on the first day of the week.—John 20:19, but no mention is made of the feast. In Luke 22:15, the Lord said, "With desire have I desired to eat this passover with you before I suffer;" verse 19,—"this do in remembrance of me," verse 20—"this cup is the new testament" or covenant. How often the old covenant was to be celebrated is plainly stated, Ex. 13:10, "Thou shalt therefore keep this ordinance in his season, from year to year," and as He has not altered the time, I dare not. Paul said, "As often as ye eat this bread, and drink this cup, ye do show forth the Lord's death till he come." The cup was not mentioned in connection with the First-day gatherings and meals in the accounts in Acts. And as Israel, when they ate the passover yearly, did show forth the death of the lamb, their passover, so with us in the antitype: we do show forth that which was accomplished by which God in justice passes over us; and as there is but one anniversary of a birth or a death in a year, how strange to celebrate it weekly. And though we are not *commanded* to observe it at all, we being not under THE LAW, but under favor, yet it is our privilege or favor to observe the ANNIVERSARY.

ETERNAL TORMENT

This I believe to be the most blasphemous and God-dishonoring doctrine ever preached. Let us examine it briefly from three standpoints.

1st.—If eternal torment is the punishment of the ungodly or finally impenitent sinner, then he who took the sinners' place must bear the sinners' penalty (Isa. 53:6—"The Lord hath laid on him the iniquity of us all") viz.: eternal torment; and as Christ did not bear that (eternal torment), what does it say then but that Christ was not the sinners' substitute. Such a gospel as that, though an angel from heaven should preach it, I dare not believe it. But what do the Scriptures say but that "the wages of sin is death," that "Christ died for our sins according to the Scriptures," as he explained to the disciples going to Emmaus. (Luke 24:25-27.) Yes, thanks be to our God, "he came to seek and save that which was lost." Mankind had lost life. The sentence of death having passed on all men, he said, "My flesh will I give for the life of the world." The Psalmist is clear on this point: "Who redeemeth thy life from destruction." (Psa. 103:4.) "So, as by man came death, by man came also the resurrection of the dead" (1 Cor. 15:21); "some to a resurrection of life (glorified), and some to a resurrection of judgment (discipline) (John 5:29)—not damnation, as in the old version, but judgment (discipline), as in the revised version. Then, and not till then, will be the world's probation; then, in the time of restitution (Acts 3:21-23), "he that will not hear that prophet (Christ) shall be destroyed (second death) from among the people"; not preserved in torments and disobedience, but utterly destroyed—everlasting punishment—DEATH being the wages or punishment.

2d.—What a door is opened to the atheist by this horrible doctrine, eternal torment. He will argue thus, and rightly, too: You represent that God is just, yet when he sends his Son in the flesh to bear the punishment for sin (Isa 53:6), his sufferings terminate at death, but the sinner's go on through the eternal ages.

3d.—Weak Christians may reason thus: If eternal torment is the punishment for sin, as Christ did not bear that, how do I know but what I shall have to suffer it? But thanks be to our God, he can be just, yet the justifier of him that believeth on Jesus. The sentence was death, my dear Lord and Master died that I might live, and he gave his word, that believing, I might have life through his name (John 20:31); and, thank God, this is the word by which the gospel is preached unto you. (1 Pet. 1:25).

We close with an extract from ZION'S WATCH TOWER, as follows:—

MORTAL AND IMMORTAL

"These words are usually given a very uncertain meaning. Wrong ideas relative to their meaning produce erroneous views of subjects with which they stand connected in general and scriptural use. The definition of *mortal* is a state or condition of being *liable to death*, not a condition of death, but a condition in which death is a possibility. The common but erroneous idea of *mortal* is a state or condition in which *death is unavoidable*. The common definition of *immortal* is more nearly correct. The word immortal signifies *not* mortal, hence the very construction of the words indicates their *true* definition. It is because of the prevalence of a wrong idea of the meaning of the word mortal, that so many are confused when trying to determine whether Adam was mortal or immortal before transgression. They reason that *if he was immortal*, God would not have said, 'In the day that thou eatest thereof thou shalt surely die,' for if immortal it would be *impossible* for him to die. To this end we assent, it is a logical conclusion. On the other hand say they, if he was mortal, (their idea of mortal —a state in which death is unavoidable) wherein could consist the threat or penalty of the statement 'Thou shalt surely die!' since if mortal (according to their idea of the term) *he could not have* avoided death anyhow. The difficulty, it will be perceived, is in the *false* meaning given to the word *mortal*. Apply the correct definition and all is clear and plain. Adam was mortal, (*i. e.*—in a condition in which death was a *possibility*). He had life in full and perfect measure, yet *not inherent life*. His was a life *sustained* by "every tree of the garden" save the one tree forbidden, and so long as he continued in obedience to, and in harmony with, his Maker, his life was secure—the sustaining element would not be denied. Thus seen, Adam had life, and death was entirely avoidable, yet he was in such a condition that death was possible—he was *mortal*. The question arises then, If Adam was mortal and on trial, was he on trial for immortality? The general answer would be, Yes. We answer, No. His trial was to see whether he was worthy or unworthy of life. Since it was nowhere promised, that, if obedient, he should have a prize, we are bound to leave all such speculation out of the question. He was promised *a continuance of the blessing then enjoyed* so long as obedient, and threatened with *destruction* if disobedient. Nowhere in Scripture is it stated that man is immortal. While on the contrary, it is a quality which is ascribed *only* to the *Divine Nature*—to Jehovah, to Jesus, in his present highly exalted condition, and to the Church, the "little flock," the Lamb's wife, and joint heir, when glorified with him. And not only is this true of the English word *immortal* and its corresponding word *incorruptible*, but it is equally true of the original Greek term which these translate."

Some years ago a dear friend of mine wrote to me, saying he had heard I had taken hold of some strange views regarding the doom of the finally impenitent, and he would like to know what these were. I replied it was quite true that my mind had been changed on this sad subject. I no longer believed in the eternity of future torment, but held that the wicked would be cut off everlastingly after the Judgment of the Great Day, (the Millennial day). I said that this light that had broken in upon me from God's word, had made our Father in heaven dearer to me than ever, and the Bible a clearer book than it had been before. My friend immediately answered that he was satisfied with the orthodox belief upon the matter, and he was sure I ought to be. In order to win me back to the old path he would like to have a debate with me by correspondence. And as I much appreciated his candor, kindness and Biblical knowledge, I at once asked him to begin the discussion *by proving from the Bible* the natural immortality of man. This would be the right course I said, as he was going to take the side of orthodoxy, and *that* affirmed that all men live for ever. In a day or so a note came informing me that my proposal was accepted; that many passages in God's word, stated that man was an immortal being, and that he would prepare a list of them for me. I knew full well he could not prepare such a list: however, I waited patiently to see what he would further say. About a fortnight after I received a letter inviting me very urgently

to go and see my friend, for he found himself in a dreadful difficulty regarding the task he had undertaken. Being able to arrange it I paid the requested visit. I never shall forget his look when he said that, to his amazement, *he could not find a single verse in all the Book, which declared man to be immortal; on the contrary in his search many turned up which taught the mortal nature of man.* He further said that the few passages which at all give plausibility to the *ordinary* view of future punishment appeared now most unsatisfactory to him; and a little further conversation revealed to me the fact that he already had received the *truth* of "Immortality in Christ alone." HOW HAD HE COME TO SEE IT? Simply by searching the Scripture on the subject. "These," said Jesus, "testify of Me." My friend had gone to them with the theory that he had received from the instructors of his childhood, and had searched for it in vain. Then throwing all prejudice overboard, he had sought *Truth*, and was rewarded. He was, *by the truth*, made free from former error.

Should any readers desire further reading matter on these and other long neglected Truths, they may obtain it *"free"* by addressing,

ZION'S WATCH TOWER, ETC.

A DEBTOR'S OBLIGATIONS

AN INTERESTING AND PECULIAR CASE

A brother in England writes as follows:

DEAR BROTHER R.—:—I want advice. It is the desire of my heart to come over and see and talk with you and profit by your instructions; but at present that is impossible, but I may hope to some day (God willing); but as I cannot see you I will do the next best thing, that is write for help. Before I was converted I was a great rascal—gambler, drunkard, thief; but when brought to the knowledge that Jesus had died for me, that his precious blood cleansed me from all sin, I rejoiced in his salvation and was happy.

Some months after at a meeting a sister quoted the words, "Owe no man any thing," and said that if any had stolen anything previous to their conversion (doubtless thinking they had not done so after) they should replace it. I had never heard of this before, and was greatly disturbed. I had robbed my father and many others. I was in London at the time, and wrote immediately and told my father of my misdeeds. He was aware of them, to a certain extent. I knew not the full amount myself, as it was over a series of years; but I confessed as fully as I knew how, and he very kindly answered that whatever I had robbed him of he freeely forgave me, and ever since then I think he has looked upon me as rather weak in mind. I went to some, and repaid and wrote to others. Among others was the Metropolitan Street Railroad Company of Boston, U. S. A. I was a conductor of one of their cars for ten months, and defrauded them of a considerable amount; I know not how much.

Just then a work of C. G. Finney, the American revivalist, was placed in my hands. Therein he said that unless every thing was returned that had been stolen (as far as the memory would serve) God *could not forgive* the sinner. I was nearly mad, my joy vanished, I was entangled in the bondage of the law, and for three days was distracted; until a dear brother came and conversed with me, and the bonds were cut asunder. I wrote acknowledging my fault to the M. R. R. Co., Boston, saying that although I had not the means then, should I ever have it I would send such a sum as would assuredly cover all my theft. I cried to the Lord to teach me his way, and enquired of all who I thought could help me, and although many gave their opinion, some one way and some another, yet none offered me evidence to convince me from the Scriptures, and that is my present difficulty. The question is, "What is our Father's will in this case?" The evidence, to my understanding, is conflicting. Mind, dear brother, I do not say the evidence is conflicting, but only that, to my mind, it is; and I want my understanding enlightened to know the will of God more perfectly. Paul said, "Let him that stole, steal no more; but rather let him labor, working with his hands the thing that is good, that he may have to give to him that needeth." Eph. 5:28.) And although the Lord Jesus commended Zaccheus for restoration, that was under the old dispensation, as the sacrifice was not yet offered, and so the full benefit was not enjoyed according to Heb. 9:14-17, and as they that believe are justified from *all* things "without works," all covered by the precious blood (sacrificed life) of Jesus. I have thought thus, as God says, "Your sins and iniquities *I will remember no more*," can it be that he, by his Spirit, is leading me to think of restoring, and in doing so try to add to the work of Jesus? or is it the enemy, as an angel of light, bringing me into bondage again and casting a slur on his work of redemption. (Heb. 9:14:15.) I have acted thus; when my Lord bought me he bought me thefts and all, and to him I owe this, for I through law am dead to the law, and I have by his grace acted upon Eph. 4:28, as he has given me more than to supply our need, myself and family, so have I distributed it according to the best of my judgment, not having saved anything whatever. But I am not at rest; I want "Thus saith the Lord," and that alone will satisfy me. There are many that I know that are in the same difficulty. Could you find room in the TOWER for an article on this? You are perfectly at liberty to use this information in any way you please, not even keeping back the name, if you think that by doing so the Master will be honored. It is the crime I am ashamed of, not the confession of it. I have often thought if restoration is our Father's will, what a life of bondage a converted thief would have, in most cases utterly unable to restore, and with a heavy load all his days. Can it be so, or is it, "If the Son make you free, ye are free indeed"? Praying our heavenly Father to uphold you in every way, and give you boldness to speak the truth, and to preserve you to the end, I am, dear brother, yours very affectionately in the best of bonds. ——.

THE EDITOR'S REPLY

DEAR BROTHER: Your confession and abhorrence of former sins and your tenderness of conscience, relative to your duty in the matter of making restitution for wrongs done by you in the past, is to us a refreshing evidence of your present spirit being holy—in harmony with God's Spirit or mind on the subject.

Your reasoning above covers both sides of the question, so that I need only mention my opinion thereupon relative to the mind of the Lord in your case.

In my mind we should consider the teaching of the above Scriptures to be that when you entered into Christ—when you realizing your justification in God's sight through the ransom given by Jesus, consecrated or sacrificed yourself wholly to his service, *then* all things past were reckoned DEAD—past hopes, aims, debts and ALL. You were from that moment, in God's sight, a "new creature," free through Christ's ransom from all things past, and *bound* by your covenant of sacrifice to a new service. Old things *then* passed away, and all things, so far as you were concerned, became NEW by this your *reckoned death.*

You should treat your former self, and all claims against it, as though you were *actually* dead. And from that standpoint I suggest that you take an account of all your property of every kind, and so far as it goes, use it in making restitution to those whom your *former self* had wronged, and then start out anew. This, of course, applies specially to wrongs such as that against the railroad company mentioned, and would not, in my judgment, apply to any debts contracted for your sustenance and clothing: these should be paid in full, as they were personal favors which you contracted for your necessities.

In this connection, too, it should be remembered that the very object of this reckoned cancellation of former liabilities is, that you may be reckoned henceforth a "new creature" in the service of another—Christ. Therefore if your time in future shall be spent in labor for earthly wealth or superfluous comforts or luxuries, thus renouncing virtually the new life of sacrifice, now proposed and commenced, THEN you would be no longer free from the above mentioned obligations: for inasmuch as your former self would thereby be revived, brought to life again, its debts and obligations come to life also. In either case you are accountable for those debts and wrongs so long as you *live* to human aims and ambitions; and only freed when you become dead toward these and alive in the service of God as a new creature. Nothing but death cancels such an obligation so far as man is concerned. Your responsibility ends when you have made restitution to the extent of your ability at the time of your *reckoned death.* Christ, to whose service you give yourself, agrees to cancel *all* your debts of every kind, to God and man, which you are *unable* to settle when entering his service. And in the blessings of the Millennium, he will *far more* than compensate the world for all such obligations of those who entered his service. This line of reasoning harmonizes with that of the Apostle. Compare Rom. 7:4 with Gal. 2:18-21.

Nor would we advise you to publish or expose the errors of your former self as you would not expose needlessly the faults of any dead man. Send what money you have to send privately to those whom you alone know that you have

wronged. When you came to the Lord you confessed to him, and have representatively confessed to the Church also, as we are exhorted "confess your faults to one another."

This rule is recognized in our civil laws. A debt or a crime, so far as man is concerned, cannot reach us beyond death, and whatever he possesses may be claimed by his creditors; but his offspring are not held responsible. The Apostle's words are in place here as indicating your duty. "Let him that stole steal no more; but rather let him labor with his hands, that he may have to give." The case of Zaccheus was commended by Jesus, not because of the dispensation, but because *true repentance* must always be accompanied by *restitution for the wrong* to the extent of one's ability. Had Zaccheus not made restitution it would have been proof that his repentance was not sincere, for he had wherewith to repair the wrongs done. In your case you must do the same; *i. e.*, make restitution to the extent of your ability; then you are free from all the remainder if you are never able to do more, BECAUSE OF *service to Christ* as his steward and servants, possessing only time, money and talent, reckoned his and being used in his service. May the Master bless you, and own and abundantly bless your endeavors to serve him according to your covenant. May you be not only dead to self and the world reckonedly, but I pray that the spirit of truth may more and more vivify or quicken your mortal body in God's service (Rom. 8:11), and thus may you be prepared for the fullness of the divine nature when the present mortal body shall give place to a spiritual and immortal one, in which you can serve the Lord perfectly.

QUESTION COLUMN

Ques.—Since Jesus taught in the Jewish synagogues, should not we remain in and use what opportunities we can find for advancing truth in and with the various sects of today? Paul was a Pharisee, should not we be joined to the sects also?

Ans.—The Jewish Church was composed in God's sight of Israelites indeed, but the Nominal Jewish church included the whole nation and embraced various factions or sects. The SECTS were not the Jewish Church, nor did Jesus or the apostles ever belong to those factions. Paul was indeed a member of the sect of the Pharisees, but from the moment of his conversion to Christ, he never affiliated with them, and only once owned the name when his life was *apparently* in danger, and his faith must have trembled. Then he did not *lie*, since the membership in the Pharisee sect was not so "tight" an affair as is membership in modern sects: He needed not to formally disconnect himself, and might without untruth refer either to his birth, or as in this case, he did refer to one feature of the doctrine of the Pharisees which was noted, and which agreed with the truth of the Gospel, viz., the doctrine of "the resurrection," and as touching this question, Paul held the views of Pharisees, though in a wider and more positive degree than they.

The Lord's mission was twofold, viz., to Israel and to the World; to Israel first was he presented to give the true Israelites the privilege of becoming "Sons" (spiritual), and to as many as received him, to them gave he liberty to become the sons of God—as many as believed on *His name*, which the Pharisee and Sadducee sects REJECTED.

As a matter of fact, the Nominal Jewish church was flourishing and wealthy in Jesus' day, and the members many, while the TRUE Jewish Church, as God regarded it, was small—few, poor and despised among them. Thus, "wheat and chaff" were together until their age was fully ripe and Jesus came to reap it. John, his forerunner, preached this "harvest message," saying, Repent! Reform! to the false and chaff-like. He added, "*Now*, also, the axe is laid to the root of the tree, and every tree not bearing good fruit must be cut down and cast into the fire (of trouble and dissolution)." He added, "There cometh one after me" (a Reaper and Garnerer) "whose fan is in his hand. He will thoroughly purge his floor. He will gather the wheat into his garner and burn up the chaff," etc.

John's prophecy was fulfilled. Jesus and the disciples did a reaping and harvesting, winnowing and separating work never done in that nominal system before, because only then were the *fields white* and the reapers sent forth to do their work.

The truths which Jesus uttered were the sickle and fan, and did effectually separate a people prepared of the Lord—a remnant, the true Church as God regarded it though but a little flock.

For a little while Jesus was able to enter the synagogues as a real Jew, but of none of the sects, but the synagogues being in the hands of sectarians, this soon ceased, and he not only could no longer teach the people in the synagogues controlled by sectarians, but he dared not walk (travel) in Jewry except at certain times when "the people" outnumbered and somewhat overawed the rulers and sectarians. Neither were Jesus' disciples allowed synagogue privileges. (See John 9:34. Compare v. 22.)

When the blind man *was* CAST OUT for confessing Jesus, then it was that Jesus "found him" and graciously revealed himself more and more unto him, while the blind sectarians who retained control of the synagogues were the more blinded by their prejudices. See verse 39.

This result was but what Jesus had predicted *early* in his ministry. See Luke 6:22. The favor during which the trial or harvesting was to last was "one week" of years as predicted by the prophet Daniel and as fulfilled. Seven years from the beginning of Jesus' ministry in the midst of which he was cut off and the work "cut short." It was three and a half years so far as the *Nominal* Jewish Church was concerned, for the remaining three and a half were used merely for the benefit of Israelites indeed who were appealed to SAVE THEMSELVES FROM [out] that perverse generation. Acts 2:40.

Yes, it was just five days before his crucifixion that Jesus formally rejected the Jewish Church Nominal. See Matt. 23: 32-39, especially 36-39. In sending for the Apostles after his resurrection, the Law and the Jewish Church was ignored. "Go ye into all the *world* and preach this gospel to every creature." But he bade them begin at Jerusalem because three and a half years of Israel's *favor* time was yet unexpired.

Now for the facts in application of this to your question:

Jesus and his disciples were not at all OF THE SECTS, but they WERE THE TRUE CHURCH, JEWISH, and obeyed the *Law* until Jesus fulfilled its requirements and released his followers from its conditions.

The Pharisees were born sons of Abraham, but Jesus and the Father recognized them as controlled by the devil in their sectarian blindness and prejudice and hypocritical maneuvering, praying, etc. He denounced them, and warned all their sectarian followers that they were being blinded and led astray by blind leaders of the blind. And Jesus and the Apostles did not fellowship these wolves. No sane man will claim that Jesus held communion and fellowship with such whited walls and sepulchres full of all manner of uncleanness. Nor were they really members of the *Jewish Church* though they controlled the synagogues. Jesus, the Apostles and followers and the man blind from birth, were members of the REAL Jewish Church "separated" from the company of the sectarians in the "harvest" by their advocacy of the TRUTHS THEN DUE. They were not separated from the *real* TRUE Jewish Church, but merely from the Nominal sectarian systems. They continued to be the real Church and because obedient to truth to the extent of being "cast out" they were finally ELEVATED a step higher and became the gospel or Christian Church.

Now let us draw the comparison between the harvest of that age and of this.

During this age wheat and tares grow together UNTIL the "harvest"—the end or closing period of this age. And *here*, NOW, in this harvest greater and more important changes are to take place, inasmuch as this is the higher or antitypical age of which the Jewish was but the foreshadowing.

Here, as at the former harvest, separation is the "*harvest*" WORK in order. But the Lord does not call on us to come out of THE CHURCH. Oh no; ALL consecrated and obedient saints ARE THE CHURCH and we must not come out of it. It is "HIS BODY" and we must and do retain our membership in it. From *what* then do we separate? We separate from the nominal sectarian systems which now rule the synagogues and stifle (even more than did their prototypes, the Pharisees and Scribes), and hinder free expression or examination of truth—all not in accordance with the "doctors of the Law."

From these all will be *driven* if obedient to the truth. The truth makes evident their untruth—so that which we are out of, separate from, is not from the *Head;* hence, not from the true body, but from false systems and sectarian bodies who, while acknowledging Jesus and his doctrines, really put (as did the sects at the first advent), the traditions (creeds, etc.) of men in place of God's word, and thus make void the word of God.

In harmony with these thoughts is the command of Revelation, "Come out of HER my people," not out of the *real* but out of the *Nominal* Church, the mystery of error and iniquity, Babylon the great, the *mother* of harlots and the daughters as well.

VIEW FROM THE TOWER

Some of our dear readers in England and Scotland noting the statements of the "View" in our October issue, have written us stating that the work and interest there is probably much beyond our appreciation or the number of names on our list; because there it is quite customary among the middle classes for several persons to take papers in partnership and read by turn. One Brother who takes seven copies reports quite an interest among the numerous readers who have become interested, one after another, as the light spreads. Quite a number in this country, too, hasten to report good results from the efforts and sacrifices made, in the spread of truth and the awakening of some who were asleep in Zion.

The "new plan" for harvest work at the eleventh hour mentioned in our September TOWER is working successfully though some are discouraged because so few have "an ear to hear" what the spirit saith to the church in this, the Laodicean period. (Rev. 3:14-22.) These should not forget that nothing different should be expected; that according to God's word only a few, "a little flock" can see the truth amid the surrounding darkness with which the God of this world has enveloped the hearts and minds of men. The time when truth will be popular and when all can see and enjoy the light is the coming age when the prejudiced blinded eyes are opened, and the Sun of Righteousness shining forth shall dispel the darkness, error and misrepresentation. Now your labor and sacrifice are made possible and the trial of your faith and fidelity is effected through and by these unfavorable conditions. We must overcome if we would as overcomers sit on the throne of Millennial glory with Jesus the great overcomer, our Head and Pattern, as well as our Redeemer.

In our labor for any object we should labor wisely to procure the best results, and in this service of the truth wisdom is specially necessary, and in proportion as we see and realize its grandeur and importance, we shall seek to present it with the greater wisdom, if haply we might win some. Jesus' words should ever be remembered and practiced, "Be ye *wise* as serpents and harmless as doves," In the words of Paul we should "study to show" ourselves "approved unto God," workmen needing not to be ashamed, rightly dividing the word of truth, and wisely presenting it in such manner as to avoid choking the babes in Christ (1 Cor. 3:2. Heb. 5:14), and at the same time to give to them when and as they are able to receive it—"meat in due season." Matt. 24:45.

If any consecrated one lack wisdom, let him ask of God, seeking it by prayer and study, and he shall grow in grace as he grows in knowledge and in love. We multiply our efficiency as we daily study to show ourselves approved unto God, and practice what we learn. Some incline to think that all of the truly consecrated ones in the various sects have been reached by these harvest truths; but this is not the case. We have fresh evidence of this daily as one and another receives the light with rejoicing and enters the service of truth heartily.

No, beloved, the truth will continue to reach other consecrated ones and to prepare them for the glory to follow.

Let none put his light under a bushel, or wrap his one talent in a napkin. To do so is to prove an unfaithful steward and to be rejected as unworthy to be the bride, the Lamb's wife.

So surely as some fail under trial of being "OVERCOMERS," some other one must be awakened and tested to take the place of the unfaithful one who puts his light under a bushel for fear of the reproach, the cost, and drifts into indifference and outer darkness. Hence the pointedness of our Lord's words—"Take heed, let no man take thy crown." Take heed lest being on the race-course with the goal and crown in view, you should allow ease or any worldly interest to hinder your full and hearty sacrifice, and thus fail under trial to be an overcomer. We should grow in faithfulness as we grow in knowledge.

The joyful mission given us is to spread the glad tidings. By our faithfulness we show our appreciation, and are given evidence in our own trial whether or not we love the Lord and the Truth more than all else. Thus God sifts and searches his children to prove the overcomers, to select those who shall be accounted worthy of joint-heirship with Jesus the great overcomer. Grace *sufficient* to keep us from falling and to present us blameless in his presence, even in this "evil day" is provided, but in such manner as to fully test the thoroughness of our consecration.

As an illustration of the fact that others are still to be reached, we will mention the case of Bro. Otto von Zech of this city. For a number of years past, Bro. Z. had labored as a minister of the German Evangelical Lutheran church, and verily thought that he did God service, and his conversion from error to truth and from the service of error to the ministry of truth, has been almost as sudden, though not so miraculous as Bro. Paul's.

The November TOWER was God's instrumentality for reaching the eyes of his understanding and letting in a little of the eye-salve of truth, which soon brought distinctness of vision, because he applied it earnestly in the *love* of the truth.

About one year ago we concluded to send a copy of the TOWER regularly to ministers of all denominations in Allegheny, and Bro. Z. got a copy regularly with the others. Having much reading matter, however, and being very busy with the duties of his office, he let the TOWER go into the waste basket unnoticed until the last number, to which his attention was called providentially, he believes. Thoughts which it suggested were the entering wedge and the result illustrates the words of Scripture, "The entrance of thy words giveth light."

Bro. Z. was rejoiced to find that our office was in his own city and hastened for further reading matter, which being received into a good and honest heart, quickly germinated and brought forth the fruit of sacrifice. Bro. Z. explained that for several years he felt an interest in the Scriptural teachings relative to the Millennial reign of Christ, but was hindered by the fact that he could see no way of harmonizing the *general view* concerning the Millennial reign, with other facts of reason and Scripture. He saw that to suppose that Jesus would come again in the flesh—a man, and sit upon an earthly throne, etc., would be at utter variance with the general spirit and tenor of God's Word, and this together with the barriers thrown about him by the strait-jacket rules and doctrines of Lutheranism, had been sufficient to put a stop to progress in that direction.

When he came in contact with the truth set forth in the WATCH TOWER publications it furnished the very connecting links which he had so long sought in vain, and one coil after another of the formerly tangled and knotty cable of truth became straight and strong and useful.

The key which seemed to set all things straight came in his seeing the distinctions between the Church and the World, and God's provisions for both, and the two natures which these two classes will have even when each is perfected. He then could see the earthly Jerusalem with its earthly splendor, composed of the first-fruits of *humanity*, and the spiritual Jerusalem, much higher, the spiritual government with its glory that excelleth earthly and visible splendors—composed of the Christian Church of overcomers, the first fruits of those who shall attain to spiritual being.

What will he do? you ask. Will he leave all his old-time fishing tackle and become a follower of the Lord alone and be made by him a fisher of men? No, he will never leave the Lutheran Church, for he has already done so. Like Paul, *immediately* he conferred not with flesh and blood, but acted promptly on his convictions, recognizing in Christ the only Head and Ruler of the true Church which is his body, as against the false heads and laws which men ignorantly and deludedly place themselves under—Luther, Wesley, Synods, Presbyteries, etc.

He saw that he could no longer sprinkle *unbelieving* babes, and call that baptism into Christ referred to in Rom. 6:3, 4. He could no longer teach nor in any way sanction the teaching of errors which for long years had bound his own heart and hindered his growth in the grace and knowledge and love of God, and on the contrary he felt, if he would prove himself worthy of the light, he must let no moments go to waste, but use every talent to offset his former influence and teaching, and to bring to others the blessed truths to which his own eyes have recently been opened.

In considering what he should do, he concluded that he could not, like Luther, step out and boldly announce the truth to his congregation or nail his articles of faith to the church door to be read; *because* the Lutheran daughter had learned a lesson from the Papal mother's experiences at that time, and tied its ministers more closely and carefully, so that whereas Luther's oath was to teach the SCRIPTURE, Bro. Z's oath as a minister, like that of others serving sects instead of serving God only, bound him not to teach the Scriptures,

but to teach only such doctrines as Lutheranism has endorsed. Bro. Z's only course, therefore, was to resign his office to the HEAD of the Synod to which he belonged. This he did, and took a commission to preach the good tidings from a far higher authority than Presbyteries, Councils, Conferences, or Synods and their heads; even from him whom God gave to be head over the church which is his body. He gave to all his consecrated *followers* authority to preach the good news of a *new* covenant, another chance to all mankind to gain everlasting life. Their first chance having been lost by their father Adam, the second is secured by the death of Christ. This new covenant, sealed by his blood, all the followers of the Lord Jesus are commissioned to preach. "Go ye into all the world and preach the Gospel to every creature." Mark 16:15.

Bro. Z. prepared a brief statement of his course in leaving the Synod and his present views, which has been printed and sent to his ministerial associates in the Lutheran Church and given to his congregation. It is in German, and as we have printed twenty thousand copies to be used as a tract among our German-speaking friends, we invite those who can use them judiciously to write to us for them at once, stating how many they can use to advantage—wisely. This may be the Lord's movement in preparing for an issue of the TOWER translated into German. Where he leads we will endeavor to follow, as he opens the way.

Our brother's dear wife willingly shares the sacrifices which this step involves, and together they are anxious to make their calling and election sure. In thus promptly following the good Shepherd whose voice they both recognize, they resign all visible means of support for themselves and five young children, relying simply and only on the Lord's promise and their own honest hearts and willing hands to supply their necessities in whatever way he may indicate, assured that his promises never fail.

May the Lord give grace and strength to these and all the anointed ones, that they may be enabled to run with patience to the end of the brief course of sacrifice, and afterward crown them with eternal glory.

EXTRACTS FROM INTERESTING LETTERS

Torkard, England.

MY DEAR BROTHER RUSSELL:—The Lord has graciously provided me with a "companion." It happened in this wise. I was staying for a week at a "convalescent home." There were sixty inmates; but my way was not opened to do work until the day before I came away I put a copy of "Food" into an old gentleman's hand, asking him to read it and if he liked it to send to me his opinion upon it. A week or two after I was made aware that the seed had been dropped in splendid ground. The old gentleman cannot tell his thanks; says it is what he has been looking for for many years. He has seen much of the "Behind the Scenes" life of the churches—Methodist, especially; he was sick at heart and almost an infidel. The only hope he could hold out to himself was that there must be a God: but he couldn't see that God was a loving Father. Now if you could see the joy and gratitude that lights up his countenance you would be repaid for all the labor you have been privileged to perform, and yet I doubt not he is one of a goodly number. His life he says is lit up with a new light. He can feel the Rock underneath his feet at last—he has been trying to find this for many years. Now he is fully satisfied that the Lord is good, that "God is love." He sorely wants to get hold of Young's Concordance, and so do I. Can't you send them over? If they cost a dollar postage it will be much cheaper than we can get them here. If you can, please do so. Enclosed you will find P. O. If they cannot be sent you must put the money to anything you think well. Only please send word what can be done, if you possibly can.

Now we want very badly to know what "plan" you have in hand for those who have time on their hands. Brother ———has all his and wants very much to get to some definite work although he has not by any means been idle since reading "Food" and "Tabernacle." I have loaned him my papers for back years. He will write to you himself directly when we hear from you.

I am so thankful for a companion to correspond on points dealt with in TOWER, &c., It is a grand means of establishing one, almost all has had to be done by letter so far, but D. V. we hope to have a week together soon. I bless God and pray for you and the brethren daily. Also for the dear ones who are still in Babylon, for there seem to me many whom the Lord loves and favors, still in sectarian bonds. I am thankful to say I've not had it all smooth since resigning all membership and office in the old church, but I trust the Lord will keep me humble. My faith in God's present power to heal has been greatly enlightened and strengthened by reading the articles in last TOWER. Cures are being wrought in England. I am fully convinced that we are in the "day of the Lord." Oh, may he keep us, and may we having put on the whole armor of God be able to use it and having done all to stand. The Lord bless you and use you ever more and more for his glory. With heartiest love, I am dear Brother, yours affectionately in Christ,

———.

Lancaster, N. H., Oct. 31, 1885.

DEAR SIR: I remember not long ago that one of your correspondents mentioned the disappearance of the books, "Food" and "Tabernacle," saying that they were apparently mislaid, but indicating that they might be mislaid on purpose. My experience is very similar. I have twelve "Food for Thinking Christians," and I have but one left, and I am entirely unable to get any of the others, although I have asked for them repeatedly. Perhaps you will be interested in the history of one of them. I sent a copy of the "Food" to a Methodist minister, formerly stationed here. He read the book because I asked it as a favor, but all the result that I ever knew was the remark that "I must be losing my mind." However, the young girl who was the bearer, took it away with her to one of the large mountain hotels where she was to act as waitress. There were also a great many other young men and girls there, and strange to say, many of them were interested. It attracted their attention, one in particular, a Romanist; another a young man who, if I remember rightly, was to enter the ministry. He was so entirely carried away with the book that he knew parts of it by heart; but at the close of the season he begged to have it left with him, and he has it now. So if the minister did not appreciate it these did. It is discouraging to have some prominent othodox Christian say to one, "I do not see what you find in that book so very interesting;" and that is what they say sometimes, and of others, they think the whole thing is a delusion and a snare. I know one has to think over it, but to many it seems of such unfathomable depths that they give it up after trying for a little to comprehend. If you will send me one more book, "Food," I will make one more attempt to interest some one. I know the books have been read, more or less, in every case except one—a Unitarian. I do not know in this case. I have long thought I would write you and give account of all the printed matter you have sent me from time to time, but did not really think it worth while until I read from last paper where you speak of being encouraged by "the thousand postal cards;" so perhaps you may find something in this letter to encourage you somewhat. I have reached a good many after all, as I think it over.

Yours respectfully,

———.

Putnam Co., Ind.

DEAR SIR:—I have distributed the pamphlets you sent, as I thought to the best advantage, and I can already see good fruit. The people are reading, some sitting up nearly all night; they say they cannot stop after commencing to read "Food." In this neighborhood we have had all kinds of preaching, but about five years ago there seemed to come a change over the minds of the people in this locality, providentially it seemed. We went to reading the Bible for ourselves, and the result is, some of them are Universalists, some are Infidels. The fact is they are like sheep without a shepherd; but the WATCH TOWER comes to them as the Shepherd of the little flock did in Christ's day. We are beginning to see eye to eye as it was foretold by the prophets, and to have greater love for one another, and greater love to God, and faith in the Scriptures. The inconsistencies of the modern Christian theories are all laid bare now, as we see that God has a plan and a due time for all things. Yours very truly, in great faith.

———.

Kansas.

DEAR BRO. RUSSELL:—The tracts which you sent me are drawing out such an amount of thought that I would like to canvass this place and adjoining towns. Please send me some more copies. I think I can make good use of them. At present I am giving only a part of my time. But I want to increase the time as interest increases. I have been trying for a week to take up the other copies to redistribute, but they will not give them up. So my canvass must be short with so few copies. Yours in hope of a better resurrection.

———.

California.

MR. C. T. RUSSELL, MY DEAR SIR AND BROTHER:—I desire to become more familiar with the truth as expounded by you in your publications. Some time ago I received a WATCH TOWER and your *Food for Thinking Christians*, and I confess it has disturbed my old beliefs wonderfully. As a Methodist preacher for sixteen years, now acting pastor of a little Congregational church here, I have of course imbibed and upheld what is called orthodoxy. But I am disgusted with sectarianism; with its narrowness and domineering, titled ministry, who lord it over God's heritage, and I am now drinking at the fountain of all truth, and henceforth am a New Testament theologian independent of philosophy and church creeds and antiquated scholasticism. The doctrine of the "restitution" is very attractive to me and explains away many difficulties that have burdened my mind. But I desire more light. I am in a little child attitude, teachable and hungry for the truth.

I want all the help I can get. I have outgrown a great many dogmas but have not yet stopped growing.

I have not reached the point and never shall when I shall say, "My mind is all made up," and henceforth there is no more investigation. No! This is a dangerous state to be in. Let me range the fields of truth and glean what I can from every source. I am a firm believer in conditional immortality and the soul-ical nature of man as taught in the Bible. I now see that death is not eternal life in misery. I can see that the final end of sin and sinners is destruction, ceasing to be of all vital existence or being. There are some texts that seem to contradict at present the doctrine of Restitution, and your comments and explanations will aid me very much.

I have resolved to follow the pure Bible truth wherever it leads.

I have lived on ordained dignity long enough. It is the driest bone I ever picked, and I am ready to throw up the whole thing and become one of the Lord's little ones and preach Jesus and the Resurrection as never before.

Will you, therefore, send me the TOWER for the coming year and some back numbers and a few of the *Food*, etc?

My TOWER is an old one, and I don't know where your present address is, so I hesitate in this to send you much money till I hear from you. Then I will enclose some money to help in this good cause.

Yours for the truth, ———.

Lowell, Mass., Jan. 25, 1886.

GENTLEMEN:—Have you anything in the way of books or papers which you would send to one who, for the last fifteen years, has borne the title of Infidel, because of an inability to accept any of the doctrines at hand? A few days ago I got a glance at a little book from your place; and must confess myself much interested in what I read therein. I want to follow this first gleam of light till I reach the full brightness, if such a thing is possible for me.

Truly yours, ———.

Cedar Rapids, Iowa.

DEAR SIR AND BROTHER:—Your reminiscences in the October number of the TOWER set me to thinking if there was not some sacrifice I could make to help replenish the Lord's treasury, and as a result I send you an express package (a gold watch and chain) with this, which you may put to what use you think best. It was a gift from my (earthly) father and required a struggle to part with it, but I reasoned that if I had consecrated my all to God that this was his, and I had no right to keep it to myself. I may have erred in sending it to you instead of first converting it into cash, but I thought that you could probably dispose of it to better advantage than I could. I have felt for some time that I must be a member of the feet class, not seemingly possessing other talents, and my inability to do much in this way has troubled me a great deal. But I leave it all with God. If I do my best I know that he will be satisfied. I have had no success with others yet. Our city is called the City of Churches, and verily it is filled with the worshipers of the Beast and his Image.

Yours truly, ———.

[A watch being almost a necessity we felt it to be the Lord's will that we should return it, and we did so. The sister can now prize it yet more, as a gift from her heavenly as well as her earthly father. The chain we disposed of as requested.]

THE TOWER IN GERMAN

We take pleasure in announcing to our German friends, that we have commenced a German edition of the TOWER, the first number of which goes forth next month. It will be a monthly, of eight pages, smaller than the English edition: price, 25 cents per year. The Lord seemed to set before us an open door in this direction, and to the extent of our ability we go forward to enter it by starting this paper. You also have a privilege in connection with this work. It is for you to scatter sample copies, and to awaken an interest in it among earnest German Christians. Do your part well, and while you pray, labor also and sacrifice in the spread of the "glad tidings." Send in orders for sample copies at once.

GROWING IN GRACE

Unto him that hath thou givest
Ever "more abundantly."
Lord, I live because thou livest,
Therefore give more life to me;
Therefore speed me in the race:
Therefore let me grow in grace.

Deepen all thy work, O Master,
Strengthen every downward root,
Only do thou ripen faster
More and more thy pleasant fruit,
Purge me, prune me, self abase,
Only let me grow in grace.

Jesus, grace for grace outpouring,
Show me ever greater things:
Raise me higher, sunward soaring,
Mounting as on eagle's wings.
By the brightness of thy face,
Jesus let me grow in grace.

Let me grow by sun or shower,
Every moment water me;
Make me really hour by hour
More and more conformed to thee.
That thy loving eyes may trace,
Day by day, my growth in grace.

Let me, then be always growing,
Never, never standing still;
Listening, learning, better knowing
Thee and thy most blessed will,
That I may reach thy holy place,
Daily let me grow in grace.

DAVID'S SON AND LORD

"Jesus asked them, saying, What think ye of Christ, whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in Spirit [i. e. by inspiration] call him Lord, saying, The Lord [Jehovah] said unto my Lord [Master or Ruler] Sit thou on my right hand till I make thine enemies thy footstool,—If David then call him Lord, *how* is he his son?"—Matt. 22: 42-45.

Some of our day, like the Pharisees of old, too indolent and too indifferent to search, are not able to answer this question, and are provoked by having such questions asked—and they are not slow to brand such as "controversial and unprofitable questions." But let it be remembered that the Lord himself asked this question, and implied that in such an appreciation of the subject as would enable us to answer it lay a key to a clearer appreciation of himself and his mission. Therefore let us examine this important and profitable question and obtain the key and the knowledge therefrom.

We find two general views relative to Jesus: one seems

to reject his Lordship entirely and considers him only as David's son and Joseph's son. Another class goes to an opposite extreme, and while acknowledging the Messiah as David's Lord, or Ruler, they virtually deny that he is David's son. They claim that the Messiah was a mixture of the divine and human natures, in fact, that he was a mixture of three distinct persons in one person, and that because of this mixture of natures, he could be and was, at one and the same time both David's son and David's Lord. And their wonderful wisdom and faith (?) goes still further and claims that by virtue of this mixture he was both his own son and his own Father and Lord. A right exercise of reason fails to discern in this absurdity any answer to Jesus' question,—*How* could David's Son be his Lord? Such an absurdity is nowhere taught in the Scriptures and nowhere illustrated in nature. Two natures cannot mix except to produce an imperfect thing. Such a ludicrous absurdity even the Pharisees would have been ashamed to advance, and they took the more sensible course of holding their peace and asking no more questions.

But so strong is the faith (?) of the nominal Church on this point, that like the Pharisees of old, they would not dare to ask Jesus and the Apostles to explain *how* this could be, fearing that they might *make manifest* the absurdity of their traditions by a clear presentation of the truth. This theory virtually denies that Christ should be or was the Son of David, and implies that he only pretended to be such. They claim that he was not really a man during his earthly career of 33 years, but all that time was really a spiritual being, who merely went about in human form, appearing to be and pretending to be a man, but not actually such. Dare any thus charge him in whose mouth was found no guile? Both of these classes of theorists should carefully note that the Scriptures assert both things of Jesus. He must be both David's Son and David's Lord. He must be both the stem or branch out of David's root, and in some way David must be seen to be a branch or shoot out of Christ as a root. This is pointedly expressed by Jesus himself in his last message to us—we might say that his last words were "I am the root and the offspring of David." Rev. 22:16.

In our September and October issues we pointed out how the "Undefiled One" was the offspring of David through his mother Mary, yet because the life germ came not from Joseph, and was not from the condemned Adamic stock, but was a life transferred from above, therefore he was when made flesh, *separate* from sinners and uncondemned—the undefiled one in whom was no sin, but yet a *man*, of human nature, but not a sharer of our imperfection, except as during his ministry, he voluntarily took our sickness (Matt. 8:17; Isa. 53:4). We shall not, therefore, here stop to show how he was David's Son, stem, or branch, considering that we have done this to your reasonable satisfaction, but shall proceed to show how he is David's Lord and Root; first, however, we pause to remark upon the unreasonableness of the claim, that while on earth, Jesus was only pretending to be a man, pretending to be tried and tempted like as we are, pretending to be weary, pretending to be hungry, pretending to be sorrowful, pretending to pray, pretending to suffer, and to die. To refute this theory which implies false pretense, we simply refer to the Apostles' words that he who was rich became poor for our sakes; not merely *pretended* to be poor, but *actually* became poor, or of a lower nature. He humbled himself for the work, says the Apostle, taking our nature. (Phil. 2:7, 8.) The necessity for his coming to earth at all, proves that he became a man, for as millions of bulls and goats slain for sin, as sin offerings, could not take away sin, so the sacrifice of millions of angels or of Jehovah himself, could never, according to divine arrangement, take away sin *for the same reason:* viz., they would no more be a *corresponding price* for condemned man, than would bulls and goats, because they are of different nature. As shown in our October issue, the Mediator—the man Christ Jesus gave himself a ransom [*Greek antilutron—corresponding price*] which proves that he was *a man*, for nothing else would be a *corresponding* price; and it proves also that he was a *perfect man*, for nothing else would be a corresponding price for the sin and penalty of the first perfect man—Adam. (Rom. 5:17-19.)

Coming to the consideration of the Lordship of Christ, it is in place to remind some of our readers, that our English word *lord* is used to translate a number of words having somewhat different meanings in the Old Testament Scriptures, the principal one of which is Jehovah, and always refers to the Lord of all other lords; other words used, signify master or ruler, or governor, etc. But in the New Testament, the Greek, like our English Bibles, makes no distinction, and whether Jehovah or an an inferior master is meant, must be judged from the context; or by the Hebrew, where the expression is a quotation from the Old Testament. In the case under consideration, we have a quotation to deal with; Jesus quoted from Psa. 110:1, "The Lord [Jehovah] said unto my Lord [*adon*-master] Sit thou, etc." It is well that we should remember also that angels in olden times, sent to bear messages to mankind, were addressed by men as Lord—i. e. superior or master. In this sense Jesus before he became a man was man's superior; and when a man he was perfect, and hence still far superior to those about him; and in addition to this as the agent or messenger of Jehovah, he was a Lord, a master, a teacher, among men. Thus he said to his disciples, "Ye call me Lord and master and ye do well [or properly] for so I am." (John 13:13.) But he was not then Lord in the sense which David's prophecy implied, and to which our Lord's question referred except in a reckoned sense, until he had finished his trial and sacrifice, and was raised from the dead.

When we come to examine the Lordship of Jesus referred to by him in the text under consideration, we find that it has reference to a Lordship much beyond any of these suggestions. The sense in which it is used is made clear by Rev. 22:16, "I am the root of David," that is, the father or progenitor of David.

Adam was the original *root* from which humanity sprang as so many shoots or sprouts. The root was originally sound and perfect, "very good" but was *blighted* by sin. As a result, all the sprouts are weak and sickly, dead or dying. Jesus was, so to speak, a new graft into the human stock, whose vitality as a grafted *branch*, became a *new root* by burial or planting. [Those familiar with the culture of the grape-vine will appreciate this most and can see clearly how the new grafted stem could become the new root to a new and perfect vine of the same kind and quality of the buried branch.]

Thus seen Jesus became the new shoot, stem, or BRANCH out of David when born of a virgin; but it was in his death, burial and resurrection that he became the ROOT by whose vitality David and all the withered, dying Adamic sprouts will be RESTORED—brought to all the perfection of existence which the original root, Adam, failed to bring to them through his own blight. Hence Jesus is called the Life giver, the Restorer; and the time in which this, his great work, shall be accomplished, is called "The times of *restitution.*"

Thus seen, Christ becomes the Father of the human race during the Millennial age, for a life-giver is a father. Then he shall be called the "Everlasting Father" by the restored human race. Thus, he who *as a man*, was a son or offspring of David, becomes the root, the Father, the Lord of David, and as truly of others, as of David. Here applies the prophetic statement concerning the appointment of these ancient worthies—Abraham, Isaac, David, to honored service during the reign of Jesus and his joint heir, his bride, his body, viz., "Instead of thy fathers shall be thy children whom thou mayest make princes in all the earth." (Psa. 45: 16.) These who were once the "fathers" *shall be* Christ's children; instead of his roots, they shall be his branches. He who once, as the *man* Jesus, was the *Son* of David, shall as the restorer and life-giver of David be his Father and Lord.

But let us notice when these changes occurred. He was not the Son of David before he left the higher nature and became a man—a branch out of the roots of Jesse. (Isa. 11:1.) Nor is he yet David's Lord, in the sense here considered, that is, as David's *father*, except as recognized prophetically, for David has not yet been made alive from the dead. The race, as a whole, is still clinging as withered or withering branches to the original root Adam: the New Root, though full of vitality, has not yet sprouted forth, (except as in the Christian Church fresh rootlets have been put forth.) The sprouting awaits the spring time of God's appointment and favor, the Millennial Age—the resurrection or restitution times. Though he is not yet, he shall be called, and truly, "the everlasting *Father*," or the giver of perfect, everlasting life.

From this it appears that Jesus *becomes* the "ROOT," Lord, Life-giver of the race, by virtue of his death and resurrection, and hence that in *this sense* he was not David's root or Lord before his death. This agrees perfectly with the statement of the Apostles on this subject.

Peter argues the whole subject in Acts 2. After assuring us that Jesus was *a man* (verse 22), and that he died and was raised out of death by divine power, and highly *exalted*

(verses 23, 24, 33), he refers us to this exaltation saying, "Know assuredly that God *hath made* that same Jesus whom ye have crucified both Lord and Christ" (verse 36). In other words, it was by virtue of his obedience to death that he was *made* LORD.

Note further Paul's words on this subject: "To this end Christ both died and revived, that he *might be* LORD, both of the dead and living." Rom. 14:9. How forcible! Paul says, Jesus died that *he might be* Lord; Peter, that he was exalted by the right hand of God who hath *made him* Lord. He became David's offspring in Bethlehem; he became David's Lord and the root from which David must receive life at his resurrection, and *by virtue* of his death. As the Apostle says again, "Jesus Christ our Lord . . . . was made of the seed of David according to the flesh; and declared to be the Son of God with power [might and authority] . . . . by the resurrection from the dead." (Rom. 1:4.) The might, authority, or power, was gained by his sacrifice; it was recognized of God, and declared to men, by his resurrection. He had delegated power and prospective authority before, but not until after his sacrifice declared acceptable to God by the fact of his resurrection did he say, "All power *is given* unto me in heaven and in earth." (Matt. 28:18.) Having bought all, he now has power and authority over all, Wherefore it is written, "He is Lord of *all*."

To be Lord of the *dead*, implies the right, authority and power to give them life, to restore them to life and its privileges; and secondly, it implies that the dead are so completely dead—annihilated—as to need another Father to regenerate or re-create them—to give them anew the impulse of life.

That Jesus had not such right, authority or power until he had given himself a ransom [a corresponding price] for all, scarcely requires argument. Jehovah had condemned mankind to death, and had therefore permitted the great enemy to have (Heb. 2:14) dominion or power over all; and to suppose that Jesus would or could present himself in the world as the Lord of those dead, before he had redeemed them, would be to suppose that he came to oppose the Father's authority, and in defiance of his pronounced penalty, to order the release of those prisoners on his own authority. But Jesus disclaimed any such attempt when he said, "I came not to do mine own will, but the will of him that sent me." It was the Father's will, and the son's course, to give himself a ransom for all, that thus he might *rightfully* become Lord of all by the purchase of all with his own precious blood. Having bought all, he declared not only his power, but his will (still the Father's will) to be, that all may be brought to a knowledge of the truth, that thereby, under his righteous administration, they may all by obedience come to perfection and life everlasting.

Some may think that Jesus gave evidence that he was Lord of the dead, and as such had power to restore them to life before he died? We answer, No; Elijah and Elisha similarly awakened the dead for a little time; but neither they nor Jesus claimed to do it by their own power. It was the power of Jehovah delegated to, or active through them. (John 14:10 and 10:25.) But neither they nor Jesus ever released any from death fully to perfect life; nor was it possible to do so, seeing that all were yet under condemnation of death until the ransom for all had been given. In harmony with this is the statement that Jesus in his resurrection was the first-born from the dead (Col. 1:18)—the first one fully and perfectly released from death.

In perfect harmony also is Paul's statement (Phil. 2:6-11), that God hath highly exalted him, and given him a name above every name . . . . that every tongue should confess that Jesus is LORD *to the glory* of God the Father—*because* he humbled himself to manhood, and then to death, even the disgraceful death on the cross, in obedience to the Father's plan for our redemption.

Now, looking at the words of Jesus, we can see how he was David's Son, and yet is to be David's Lord or Father. And noting the prophecy referred to by Jesus in this connection, and also referred to by the Apostles (Matt. 22:44; Heb. 1:13), viz., "The Lord said unto my Lord, Sit thou on my right hand until I make thine enemies thy footstool," we see that this refers the Lordship of Jesus to a time *after* his sufferings and trials were ended. After he had been accounted worthy of exaltation, then he was exalted, and before that time he could only be called David's Lord prophetically. Jehovah would not, could not, justly give him the dominion and subdue it under him until it had been released from the curse, bought with a price: And that just price he paid, and is therefore now rightfully LORD, by Jehovah's appointment.

"All hail the power of Jesus' name!
Let angels prostrate fall:
Bring forth a royal diadem,
And crown him LORD OF ALL.

"Let every kindred, every tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown him LORD OF ALL.

"Sinners, whose love can ne'er forget
The wormwood and the gall,
Go, spread your trophies at his feet,
And crown Him LORD OF ALL.

"Ye favored seed of Adam's race,
Redeemed from Adam's fall,
Hail him who saves you by his grace,
And crown him LORD OF ALL."

THE BRETHREN OF CHRIST

"For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren."—Heb. 2:11.

This portion of the word is of a highly important character, and of great concern to us, for it clearly reveals our relationship to the law of the highest. It is vastly important that we understand from the word of God what is written concerning the calling, character and relation to the world, of the individuals that sustain so close a relationship as is implied by the brethren of Christ, so that we can compare our character and relation to the world, with what is written concerning the same in the word of God, and see whether we are able to identify ourselves with the inspired portrait of the characters of those who shall finally be reckoned the brethren of Christ, the Son of the living God.

In the first place let us consider the calling of the brethren, for the Scriptures certainly teach that they are a called people.

Who is it that calls them? for if they are called, some one must call them. We will refer to the word and see if we can find who it is that calls, and how they are called. "Moreover whom he did predestinate, them he also called." Rom. 8:30. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ before the world began." 2 Tim. 1:9.

How does God call? Let Paul answer: "Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." 2 Thes. 2:14. Then God calls by the gospel. What is the gospel? It is the voice of God by Jesus Christ proclaiming glad tidings of coming kingdom. God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, wherefore he saith, "Today if ye will hear his voice, harden not your heart." Heb. 3:7. Jesus called by the Gospel when he was on earth, and then he gave the commission to his disciples, and so the calling goes on through the long dark night until the fullness of the gentiles are come in. "My sheep hear my voice and I know them, and they follow me and I give unto them eternal life." John 10:27. The sheep are the same as brethren.

We will now notice what is meant by following Jesus as the Good Shepherd who giveth his life for the sheep, for it is said that his sheep follow him, and if they follow him they must pass through the same road that he passed; and a description of the followers of Jesus will also describe the character of the brethren. Well, we cannot follow Jesus in repentance, for he knew no sin, but we can follow him in immersion, and in reality this is the first step that can be taken in following Jesus."

After he was baptized Jesus was tempted of the devil, and must the brethren who follow Jesus, follow him in temptation? Yes, it is necessary that we be tempted. He tempted Jesus, and shall he not tempt us? My brethren, count it all joy when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience, and patience experience, and experience hope. So, then, temptations are necessary, that our faith may be tried and patience

wrought out in us. Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life. God who calleth us is faithful and will not suffer us to be tempted above what we are able to bear; but will with the temptation make a way to escape that we may be able to bear it.

Thus, if we would follow Jesus the Good Shepherd, we must be tempted as he was tempted, and we must also resist temptation, as he resisted it. "Resist the devil and he will flee from you."

If we endure the temptations that befall us, we shall be able to identify ourselves with the character of the holy brethren as recorded in the word of God. Read Luke xxii. 28-30.

The many brethren that compose the body of Christ are like Christ in worldly circumstances. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called."

"Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, heirs of the kingdom which he hath promised to them that love him?" 1 Cor. i. 26; Jas. ii. 5. Jesus was very poor and humble when on the earth. "The foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head." "Though he was rich, yet for our sakes he became poor, that we through his poverty might become rich." As he is, so should we be in this world.

Brethren, let us now consider our love to each other. "By this shall all men know that ye are my disciples, if ye have love one for another." "He that loveth his brother abideth in the light." "We know that we have passed from death unto life, because we love the brethren." "And this is the message that ye love one another, even the message that we heard from the beginning."

Thus, if we are in the marvelous light of the glorious gospel of Christ, we are loving one another; if not we are in darkness even until now.

Who is my brother in Christ? "He that doeth the will of my Father in heaven the same is my sister and brother."

If what we have said concerning the poor circumstances of the called of God, be true, it is very easy to understand these striking characters of poverty and affliction which describe the circumstances of the majority of the called of God; and these characteristics of poverty are synonomous with the tribulations and sufferings through which we must enter into the kingdom of God. "And if we suffer with him we shall also reign with him." "And if children, then heirs; heirs of God and joint-heirs with Christ, if so be that we suffer with him." We notice also, that some were able to feed the hungry, and clothe the naked, and entertain the stranger, and minister to the sick and prisoner, which illustrates the love that exists among the real brethren of Christ. "Hereby perceive we the love of God because he laid down his life for us; and we ought to lay down our lives for the brethren. But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled, notwithstanding ye gave them not those things which are needful to the body; what doth it profit?" 1 John iii. 16-18; James ii. 14-17.

Thus, we have in these two statements of the apostles, a sample of faith which worketh by love, a pure, holy love, the first fruit of the holy spirit; a love far different from the sectarian love of the present day, that loves only its creed adherents. This love which is shed abroad in the hearts of believers by the Holy Spirit which is given unto them, is found only in one sect, and that sect was everywhere spoken against in apostolic times. Acts. xxviii. 22. And this sect is everywhere spoken against today. I candidly ask the question, brethren, with all sincerity, Can a man be a brother of the Lord Jesus today, and not be hated by the world? Has human nature changed, or has the word of God ceased to be true since Christ and his apostles ended their ministry? "Marvel not, my brethren, if the world hate you, we know that it hated him (Christ) before it hated you." "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John xv. 19. Are not the disciples of Jesus hated by the world today, as they were 1800 years ago?

But where shall we go to find the world today? The civilized world is called the Christian world today. So, then, if this be true, there is no world to hate the brethren of Christ. But, may it not be a mistake to call the civilized world "Christian?" Then, we have Christian nations, and all these nations fully equipped for war, and ready to slay each other. Whereas, we read in the Book of God of only one Christian nation composed of individuals that must not fight, nor "resist evil," and when "smitten on one cheek to turn the other also." Thus, if the word of God be true, it is a great mistake to call the nations "Christian."

Then, again, the co-called Christian world is divided into three great churches, the Greek, the Catholic and Protestant; and the Protestant is divided into a great many more churches. Yet on the authority of the Book of truth, none of these churches is "the church of the living God, the pillar and the ground of the truth." Let there be no schism in the body, the "church." Where, then shall we find "the church," the body of Christ? They are in the world, not among all churches, but among all nations; and, furthermore, they are in Christ, and also in the doctrine of Christ.

This may sound strange to some, that one cannot be in Christ without being in his doctrine. Well, let us hear how the Word reads: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed." 2 John 10:11. In the face of this statement, who will say doctrine is not essential to salvation? The word of God, and the doctrine of Christ are identical. "If ye continue in my word, then are ye my disciples in deed." "He that abideth in the doctrine of Christ, hath both the Father and the Son."

Now, all can see where the brethren of Jesus stand, and where the world. The relation of the brethren of Jesus to the world during the period of Satanic government is that of enmity and isolation; "The friendship of the world is enmity with God." "In the world ye shall have tribulation." The church and the world are antagonistic to each other. There is enmity between the woman's seed and the serpent's seed. "He that was born after the flesh persecuted him that was born after the Spirit, even so it is now." You cannot wed the true church with the world; you might as well expect oil to mix and remain with water, as for the brethren of Jesus to love and fellowship this present evil world, "What communion hath light with darkness, or Christ with Belial?" "If any man love the world the love of the Father is not in him." "Wherefore come out from among them and be ye separate, and touch not the unclean thing." "Evil communications corrupt good manners." The world knoweth us not, because it knew him not. And what a striking similitude there is here between Jesus and his brethren. He was in the world, and the world knew him not. Though we are not known by the world, yet "God knoweth them that are his," and Jesus knows his sheep, and they follow him. The followers of Jesus are looked upon by the world as a worthless set of men, despised and rejected, and made the object of ridicule and contempt just as Jesus was. As Jesus came forth from the dead vitalized by the Spirit of God and the power of an endless life, and became the first born among many brethren, so will the brethren spring into immortal being, bearing his glorified image, when he appears to avenge his own elect. Then let the world scoff and ridicule, and persecute, and if the will of the Lord be so, put to death; they cannot obliterate the future immortality. If we would follow Christ, we must suffer. "If, when we do well, and suffer for it, we take it patiently, this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that we should follow in his steps." 1 Peter ii. 21.

Such is the position of the brethren of Jesus in this world, out of which they have been chosen. I tell you the brethren of Jesus are not interested and engaged in building fine houses and desiring to dwell in elegant and decorated mansions, and arraying themselves in costly apparel, and embellishing their persons with jewelry of corruptible gold and silver. They are content with such things as they have, and by faith are persuaded that they have a better enduring substance that will outrival all the glittering splendors of earth, and shall remain eternally unblemished by the rust and decay of time. The substance of things hoped for is about to be revealed; the dark night of sin and suffering is far, very far spent; the glorious morn of heavenly glory is about to break upon the world, and the little flock that have kept the testimony of Jesus and shared with him in sufferings and temptations, are going to take the kingdom, and will be associated with Christ in the work of restitution that shall perfect forever the nations of the

renovated earth. Then will the holy prophets, apostles and saints, be eye-witnesses of the glorious events that they long ago foretold, believed, and for the faith in which they once suffered and were put to death. Abraham, the recipient of the promise, will behold the fulfillment of the promise, that in his seed shall all the nations of the earth be blessed. The resurrected church, (the royal seed) will attest its fulfillment; the renovated nation of Israel, and through them the universal conversion of all nations, will attest the farther and universal fulfillment of the God-given promise, "In thy seed shall all the nations of the earth be blessed." The glorious verifications of eternal truth approaches; the sheep have nearly all heard the voice of Jesus; the times of the Gentiles are knelling to a close. Be ye also ready and watch unto prayer.—*Ira Forbes.*

SUNDAY AND THE LAW

We observe this day as a law of the land, and with rejoicing and thankfulness for so favorable a time for worship and study. But we do not keep it for the Jewish Sabbath, nor as the Jew was required to keep it under the Law Covenant. Why? Simply because we are not under the Law Covenant, and we are not subject to any man's judgment, in meat, or in drink, or in respect to a holy day, or of the new moon, or of the Sabbath day, "which are a shadow of things to come." Col. 2:17.

The law was but one law (not ten), and to break one of its parts is to be guilty of all. It promised life everlasting to all who kept it, but none of Adam's sons or daughters ever kept it, and all die. It is a perfect law. All its requirements are holy, just and good, and it requires the full measure of a perfect man's ability to keep it. God knew, but the Jew did not know, that when he—the Jew agreed to that covenant he signed his own death warrant; and it was said unto them, "Ye cannot serve the Lord." He will not forgive sin. But they accepted the terms, and witnessed against themselves. Josh. 24:19-22.

"The law made nothing perfect," and was disannulled on account of its weakness or unprofitableness in this respect (Heb. 7:18, 19) because of man's weakness and inability. God could not fit a law down to their condition. He could give no other than a perfect law. He could not look upon sin with any degree of allowance, and his law could not therefore give life to the being who failed of obedience in one point; he was guilty of all [James 2:10]. "For if there could have been a law given that could have given life, verily righteousness (and hence life) should have been by the law" (Gal. 3:21). But as we have shown, there could no such law be given, and there was "none righteous, no not one" (Psalm 14:1-3; Rom. 3:10)—none up to the standard of perfection required by the law; hence not approved by it.

"Wherefore then serveth the law? It was added because of transgressions (for how long?), till the Seed should come to whom the promise was made" (Gal. 3:19.) By that time it had served its purpose. It was a ministration of death written in stones (2 Cor. 3:6-17). The Jews were placed under the "letter" of it, and the world has witnessed its enforcement upon them.

The common impression is that the "letter" of the law is much more lenient than the spirit of it, but from our last reference (in Corinthians), Bro. Paul affirms the contrary. "The letter killeth." How glad we are that we are not under the letter of it (as the Jew was), for we could no more keep it than could the Jew. "For by the deeds of the law shall no flesh be justified in his sight." None but our Lord ever could claim life under the law. He was of another life germ than the Adamic, though born of a woman. Made under the law, he magnified the law and made it honorable by showing that it was good and right, and that a perfect being can keep it and delight therein.

The world of mankind will not be placed under the "letter" of the law actually as the Jew was typically until in the Millennial Age under the new covenant, when God "shall take away their sins." Then ability will be given to keep it, as implied by the process of writing it "upon their heart," "in their mind," on their nature, as in the first perfect man, and not on tables of stone, as in the type. Then none need say to his neighbor, "Know thou the Lord?" for his image will be in small and great. The vail which hides the liberation from this ministration of death under the old, and obscures the glories of the new covenant, is yet upon the heart of the Jew and the world. "Nevertheless, when it shall turn to the Lord the vail shall be taken away." 2 Cor. 3:16. See Jer. 31:29-34.

H. L. GILLIS.

UPON THIS ROCK I WILL BUILD MY CHURCH

"Jesus asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou are John the Baptist; some, Elias; and others Jeremias or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, THOU ART THE CHRIST, THE SON OF THE LIVING GOD.

And Jesus answered and said unto him, Blessed art thou Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, *That thou art Peter;* and upon this rock I will build my church, and the gates of hell shall not prevail against it."—Matt 16:13-18.

The Church of Rome has taken advantage of this language of our Lord to Peter, and attempted to base upon it authority for her Popes, the claimed successors of Peter through the laying on of hands. As her history dates back to the days of the Apostles—for even then the Mystery of Iniquity began to work, as the Apostle testifies 2 Thes. 2:7:—she had but little difficulty in establishing her claim of succession, the influence of which is powerful among ignorant and credulous people. The practice of laying on of hands was quite common in the early Church, both the Apostles and other disciples did it (Acts 6:6; 13:3). At such times special gifts were sometimes imparted and sometimes not (Acts 19:6; 13:3); and the Apostles never intimated that by this means or any other *they* conferred upon any one *authority* to preach the gospel, or serve the Church. That authority comes to *all* the Church through the anointing of the Spirit of truth.

Nay more, none can be of that anointed body except they be preachers to the extent of their ability or talent. Those who use not the anointing, given for that very purpose (Isa. 61:1), are reckoned unfit for kingdom honors. Matt. 25:25-30.

This far-sighted stroke of policy on the part of the Church of Rome, needed only another to make it permanent, and that was, the denial of the right of private judgment to individuals in interpreting the Scriptures. The Church of Rome claims the sole right and ability to do this, and her faithful must abide by her decisions. Nor has Protestantism (so-called) been slow to reap what advantage she could from these deceptive and ensnaring claims. Though it could not openly claim with any show of possibility, an apostolic succession, it endeavors to create an impression that its clergy is a special class, endowed with power, authority and ability to interpret the Scriptures, which other Christians do not possess. As the people had so long been under this deception with regard to the Roman clergy, it was only necessary that the superstition be fostered a little—as it was when Protestant preachers began to assume an air of authority and superior wisdom—and that the *truth on the subject* be left in the background. And now that the growing intelligence of Christian people is beginning to demand a scriptural foundation for the authority claimed, strenuous efforts are being put forth by Protestantism to discourage on the part of the people, all *independent* thought in Bible study, and to restrict investigation to the *conclusions* of approved sectarians. To this end the S. S. Lessons are guardedly arranged so as under a guise of liberty to fetter thought so far as possible without seeming to do so.

That no such idea as that Peter was the rock on which the Church should be built, was intended by our Lord, or gathered from his words by Peter, to us is evident. Jesus had asked, "Whom do men say that I am"? Then bringing the question home more closely, "But whom say *ye* that I am?" Peter's loving devotion found quick and strong expression—"Thou art the Christ, the Son of the living God." And Jesus as quickly and warmly responded, "Blessed art thou, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee that thou art Peter—a rock or stone. And on this rock I will build my Church," etc. His name previously was Simon, henceforth it is to have the name rock or stone added, for Peter signifies rock. Because Simon was first to express the grand founda-

tion doctrine upon which the Church of Christ was to be built, viz., that Jesus is the Messiah, Jehovah's anointed one; therefore he was honored by the name Rock, or Peter, as a memorial of his being the first to recognize the great Rock, Christ Jesus.

The Scriptures from Genesis to Revelation harmoniously teach that *Jesus Christ the Son of the living God*, is the Solid Rock Foundation on which his Church was to be and now is being built. Christ Jesus, not Peter, was the stone of stumbling and rock of offense which Jehovah laid in Zion, and over which both the houses of Israel stumbled as predicted—Isa. 8:14. When Peter, instructed by Isaiah, declared that the *nominal* Gospel Church, like the Jewish Church, should stumble over Christ the *"foundation corner stone"* of the *true* Church, he had little idea that the apostacy would claim him as the stone on which the Church is built.

Peter's own words to the Church are, "Draw near to him [Christ], the living stone, rejected by men, but by God chosen, honorable; be yourselves also built up as living stones, a spiritual house, for a holy priesthood, to offer sacrifices, well pleasing to God *through Jesus Christ*, because it is contained in the Scripture, Behold I place in Zion a *Foundation-corner Stone* [Christ], chosen, honorable, and he who confides IN IT shall not be ashamed. . . . . This Stone which the builders [of the Nominal Church] rejected [substituting the name of Peter, Peter himself declares], is made the Head of the corner." 1 Pet. 2:4-7.—Comp. Diaglott.

In an ordinary building there is no chief or head corner stone; but the idea in the mind of the Apostle seems to be that of a pyramid whose chief corner stone is the top stone which is a perfect pyramid in itself. The top stone is also the foundation stone of this wonderful building of God. The foundation is laid in the heavens, and all that is built thereon must be built in conformity to the lines of the heavenly architecture. As the invisible power of earthly attraction holds an earthly building to its earthly foundation, so the invisible power of the heavenly attraction will secure the building of God on its firm foundation laid in the heavens. Jesus, Jehovah's Anointed—the Rock of Ages. 1 Cor. 3:11.

"On this Rock I will build *my Church.*" All the members, Peter included, will be built on *that same Rock*—not on Peter, nor on any system which either directly or indirectly claims Peter as its rock, but on Christ Jesus, the Son of the living God, our Redeemer and our Lord. Those who plant themselves on any other foundation will never be built in to the glorious spiritual temple—the true Church of Christ.

While the Lord declares his purpose to establish his Church on the enduring Rock of Ages, and to clothe it with power and glory, he shows us that before the realization of our hopes, we must all die—the head and every member of the Church must die, but he also gives us the comforting assurance that "the gates of hell [hades, the grave] shall not prevail against it." Through sacrifice, *even to death*, the victory over death is gained. Death cannot prevail against Divine power and hold the Church captive. Though death swallows up every member of the Church, all shall come forth to victory: a victory forshadowed by the resurrection of the great Head of the Church. 2 Cor. 4:14; 1 Thes. 4:15.

MRS. C. T. R.

CHRISTIAN UNION

Christian union is a hobby with many at the present time. It is the pass-word to the very inner temple of self-styled "orthodoxy." Men will talk of "a sweet union of loving hearts" when there is not a principle of true union with them. We think this is well calculated to fulfill prophecy, by securing union of action on certain popular points where there is no union in principle. Mr. Hammond, in his "union revival meetings," "takes pains to let it be understood that he can work with all who believe in Jesus;" with Catholics as well as Protestants. Most other revivalists do the same. If they can, why are they Protestants? And was not the work of Luther worse than useless? Wherever this cry of "union" is raised the spirit of true reform is lacking; there is a sacrifice of truth for an empty name.

Catholicism never changes its policy. It may change its action for the sake of policy, but it is the same now that it was in the days of Luther. When Protestants bow down to the name of "union" so as to unite with Catholics, or try to, it is because they have lost every true element of the Reformation.

But they cannot unite with Catholics for the reason that Catholics will not unite with them. And this shows that the Catholics are more consistent than they. Catholics know very well that there is an "irrepressible conflict" between the two; and an impassable gulf, which must remain as long as Catholics are Catholics and Protestants are Protestants. When names are preferred to things; when shadows are counted more real than substances, and when principles are sunk out of sight for mere feeling and momentary triumphs, then there is union, but it is on the same basis of that which was effected between Pilate and Herod.

Jesus came "to bear witness of the truth," and to unite hearts in the truth, but to separate between mere professors, and them who love and obey the truth. If we have the truth, it is our duty to maintain it. This cry of "charity" and of "loss of influence," is a mere delusion, raised to frighten timid ones whose hearts are not established in the faith. Charity "rejoices not in iniquity, but rejoices in the truth." We have no right to any influence which we cannot use to the glory of God and to the advancement of his cause. Let us "hold fast the form of sound words," for the truth is not ours to compromise or to trifle with. In all ages they who have adhered to the truth without swerving have lost their influence with the worldly and time-serving, but they have glorified God and received his approval.—*Selected.*

The Catholic says:—"The desire for the union of Catholics and Protestants is most laudable and one which every sincere Christian longs to see realized. Our separated brethren will always find the doors of the Catholic church open to them, whenever, either as individuals or as a body, through the grace of God, they are urged to enter. They will find, too, all the loving tenderness of a mother for her long lost children lavished upon them. This is what they may reasonably expect. There can be union in no other way. Certainly not in the sense the Protestant mind attaches to the word. The Catholic church, in the questions at issue between Catholics and Protestants, as such, never compromises, because she cannot."

In accord with this spirit of so-called liberality and union we note the fact that when the celebrated Roman Catholic prelate Cardinal McClosky, of New York, was dying, the "Baptist Conference of Ministers" offered up to God earnest prayer for his recovery. It is needless to remark that their prayers were rejected, but nevertheless this furnishes a powerful illustration of the growing sympathy between "the mother church" and the daughters and the baselessness of the name *Protest-ants* as applied to the daughters today. This is not because of any doctrinal change on the part of the "mother" but rather of the daughters; who in fact are ignoring the doctrines of Christ in their great effort for outward union and increase of members and wealth. This also furnishes an illustration of the theme made prominent in our last issue —"The Province of Prayer."

UNCHANGED SENTIMENTS OF ROME

[This article was reprinted from that entitled "Romanism Spotted" published in issue of December, 1887, which please see.]

LIFE THROUGH DEATH

"He that loseth his life for my sake shall find it."—Matt. 10:39.

Viewed from a human standpoint, many of our Lord's utterances seem like "hard sayings," which none can accept.

The natural man receives not the things of the Spirit of God: neither can he know them, because they are spiritually discerned (1 Cor. 2.14). Many such, however, have undertaken to interpret "the things of the Spirit of God"—and have thus become blind guides, leading multitudes into error, and filling their minds with gross darkness.

In this way those powerful organizations known as churches have been established, and by their opposition to the truth, and those who hold the truth, have become anti-Christ. (Adversaries of the True Church—the anointed body

of Christ.) The same spirit which in our day has become so formidable, manifested itself in Apostolic times (1 John 2:18), and has been alive during the entire history of the Gospel Church.

This accounts, in part at least, for the fact that the nominal church is so largely composed of the unrenewed, and that the many forms of worldliness which are so pleasing to the "natural man" are not only permitted, but declared to be in harmony with the Divine will. The renewed mind, however, readily distinguishes between the ways of "this present evil world" and the "path of life."

The one is a narrow way with a strait entrance, and requires the most assiduous effort to tread therein; the other is a broad way with a wide approach, and many who presumably desire the way of life, find themselves drifting with the multitude in its seductive paths.

None *need*, however, to remain long in doubt, for it is plainly enough marked out in God's Word; and though the ministers of darkness be vigilant in their endeavors to captivate, only the unwary will be led astray.

Prophecy declares, referring to the Anointed, "Thou wilt show me the path of life" (Psa. 16:11); and Paul teaches that Jesus, to whom the Father first revealed this way, has brought it to light through the Gospel. (2 Tim. 1:10.)

Now all believers have it plainly made known to them, both by the teaching and example of him who declared himself the *way*, the truth and the life. (John 14:6.)

As this is a prize never until the Gospel Age placed within the reach of any, and as Scripture teaches that it is attainable only during this age; it is of the utmost importance that all who desire it should strive lawfully.

What then are the teachings of the Prince of Life regarding its attainment? What course did he pursue to reach his exalted condition, viz., partaker of the Divine nature?

Let him speak.

He that would be my disciple, let him *deny himself* and *take up his cross* and *follow me*. (Matt. 16:24.)

However contrary the desires of the flesh may be to "the law of the Spirit of life," this law must have supreme jurisdiction, and they that are Christ's must *crucify* the *flesh* with the *passions* and *desires:* (Gal. 5:24—*Diaglott*), must present their *bodies a living sacrifice*. (Rom. 12:1.) Not the sinful propensities of the depraved nature alone must be subdued; the life to which we are justified by our faith in Jesus' ransom must be *laid down*, even as he *laid down* his life. (John 10:18.) We thus account that we are "crucified with Christ." While the Head only was actually put to death on Calvary, all the members of his body reckon themselves crucified with him; and all drink of the cup of which he drank, and all are baptized with the baptism with which he was baptized.

Though eighteen centuries have elapsed since Jesus trod the path, his footsteps have not grown dim, but are as plainly visible today as when Paul and his fellow-disciples sought and found the way.

Jesus' self-denial meant the free surrender of all his natural rights and all his ambition as a man among men. It meant the relinquishment of all desires to accomplish his beneficent work by any methods that might glorify himself; and a complete surrender of his own will to that of the Father. His prayer was, Father, glorify thy name. (John 12:28.)

Need we wonder that he spent long nights in prayer and communion with the Father that he might receive strength to hold steady to a purpose on which hinged such momentous issues—to thus open and "consecrate a new and living way?" Can we wonder that Jesus declared, Few there be that find the way of life? That many that have followed blind guides will be doomed to bitter disappointment, we have conclusive evidence. (Matt. 7:23.)

Let none shrink or turn aside for a less rugged way, but exclaiming with the poet,

"His track I see, and I'll pursue
The narrow way till him I view,"

let each make new resolves and take fresh courage, knowing that the crown is almost in view.

"Tho' the night be dark and dreary,
Tho' the way be long and weary,
Morn shall bring the light and cheer;
Child, look up, the morn is near.

"Tho' thine eyes are sad with weeping,
Thro' the night thy vigils keeping,
God shall wipe thy tears away,
Turn thy darkness into day.

"Tho' thy Spirit faints with fasting
Thro' the hours so slowly wasting,
Morn shall bring a glorious feast,
Thou shalt sit an honored guest."

S. T. TACKABURY.

KNOWLEDGE LEADS TO FREEDOM

"The force of education is making itself felt in all European countries, and in the old way, too, of producing commotions and turbulence. Wherever it appears it turns the world upside down. In France it has changed the whole complexion of the national politics. In Belgium it has excited active and tumultuous interest. In Russia it has led to violence characteristic of that country, and we read that in Spain it is giving warning to the clericals that their reign must soon come to an end. The tremendous movement that is in progress in England also, a movement that under any other man almost than Gladstone would be revolution, is due to the fact that the peasantry are getting the benefit of schools and other means of intelligence and training. In a way that is similar, and yet different, the same result is being reached in heathen countries under the operation of Christian missions."—*United Presbyterian.*

We are glad that our neighbor is getting its eyes open on this subject. It should notice also, that education and thought are breaking the fetters of fear, which have so long kept many in the nominal Churches. Some are coming to recognize the real Church whose names are in heaven, and to approach the liberty wherewith Christ hath made them free, while others, deceived by the creeds are discarding the teaching of the Bible totally and becoming so-called Rational Christians, really Unbelievers.

ZION HEARD AND WAS GLAD

"Zion heard and was glad; and the daughters of Judah rejoiced because of thy judgments, O Lord."—Psa. 97:1-8.

So says the Psalmist speaking prophetically. Taking a standpoint future, and looking back, he tells how Zion and Judah were made to rejoice by some special tidings of great joy. Was it the tidings of a long promised Messiah for whom the world had been looking for four thousand years, now found in Bethlehem? This was good news, but not the tidings referred to. Was it the message that the sacrifice is accomplished which has procured man's redemption? That is the foundation of all their hope, but that is not the special cause of rejoicing mentioned here. Was it that the crucified one has been raised from death by the power of the Father? That was glorious news; for in that God hath raised him from the dead, he hath given assurance unto all men of the acceptance of his sacrifice as a satisfaction for the sins of the whole world, and therein, all who believe, may read their title clear to everlasting life.

But there is still another cause of rejoicing mentioned by the Prophet, and it is the greatest cause of rejoicing we have ever yet had. It was blessed to know that the plan of God had so far progressed as to secure the birth, death, and resurrection of the promised deliverer; but it would be still more blessed to know that the plan has so nearly reached its glorious consummation as to show that the time is fulfilled for the actual establishment of his kingdom and the commencement of his reign which is to bring mankind into the actual possession of the life and blessings secured by the ransom, and this is just the message that now comes to us; and those who believing, realize it, rejoice with joy unspeakable and full of glory. "The Lord reigneth!" and the fulfillment of every foretold sign of his presence bears witness to the fact.

But where is the Zion that rejoices? We see that it is not all who claim to be of Zion; it is not the great nominal church for they turn away from the message, and say, "Where is the promise of his presence? for since the fathers fell asleep, all things continue as they were from the beginning." They have forgotten the foretold sign of his presence, and the

object of his coming, and do not desire his appearing. But the true Zion are now made manifest. They hear of his presence, remember the foretold signs and realize their fulfillment; they mark the accumulated testimony of all the prophets, and they have learned from the Scriptures that the object of that reign is the restoring and blessing of all the families of the earth, which he purchased from the dominion of death nearly nineteen centuries ago.

In view of this good news the Prophet not only foretells Zion's rejoicing, but he calls upon the earth to rejoice with her—"The Lord reigneth! let the earth rejoice;" (ver. 1.) But the earth is not yet prepared to rejoice; for "Clouds and darkness are round about him," (ver. 2), and they cannot see the blessings beyond because they walk only by sight, and not by faith. They do not know the Lord and have neither faith nor interest in his coming. They will only come to realize his presence in the exhibition of his power, under which they will first suffer before they can be blessed; for the powers of this world must either melt or be overthrown in the great time of trouble which accompanies the setting up of the kingdom of God.

Notwithstanding the fact that mankind has been oppressed, and trodden under foot, and kept in ignorance, poverty and distress, by the powers of this world; notwithstanding the fact that by injustice, and war, and blood-shed, and tumult, and strife, the powers that be have gained and retained their mighty influence, men fear their overthrow lest the greater evils of anarchy and confusion prevail. They have come to regard those systems of oppression with a measure of pride, and have partaken of and manifested their spirit, and millions of men have given their lives for their defense. But the children of God regard them in a very different light.

The different estimates of the kingdoms of this age by the world and by the saints is strikingly illustrated by the two visions of them to Nebuchadnezzar and to Daniel. To Nebuchadnezzar they appeared as a great image of glory and power, the head of gold, the breast and arms of silver, the thighs of brass, the legs and feet of iron, the feet being partly of iron and partly of clay. These four divisions represented respectively the universal dominions of Babylon, Medo Persia, Grecia and Rome. These having succeeded each other and held the dominion of the earth since the days of Nebuchadnezzar, and we are now living under the decaying power of the Roman dominion as illustrated in the mixture of iron and clay which formed the feet of the image. The stone which is to fill the whole earth is about to smite the image and utterly destroy it. (Dan. 2:34-45.) The kingdoms now in existence, represented in the feet of the image, received their power and authority originally from the Papacy, or some of her protesting daughters and imitators, who crowned them or their ancestors, and still they claim, according to their word, that they reign "by the grace of God." Men dread the destruction of this great image of human power which has overawed, overpowered and deceived them for so many centuries, and would avert its destruction if they could.

But to the children of God, as to the prophet Daniel, these same four universal powers appear as four dreadful, ferocious wild beasts—a lion, a bear, a leopard, and another beast so great and terrible as to almost baffle description. These represented respectively the same governmental powers as those illustrated in Nebuchadnezzar's vision. The last and most terrible beast was Rome, and how terrible has been its history of crime and oppression and wickedness! The days of its triumphal march were filled with the groans of martyred saints, with the wails of the widowed and orphaned, with the boast of malice and licensed crime and oppression, with high-handed tyranny, and with a brazen-faced impudence which flung defiance in the face of the Almighty. Well may we rejoice that our day witnesses its waning power.

Although as its power has waned, we have seen that greater liberty and happiness has been enjoyed by mankind, yet we see that full liberty and perfect happiness cannot be enjoyed until the last vestige of its oppressive power is destroyed, until it is hunted out in every hiding place where it secretly lurks, until its pernicious doctrine of the divine right of kings to oppress and impoverish the people is fully eradicated, until its blasphemous utterances against the God of heaven are made fully manifest, though hiding even under the name of Protestantism, until its great power is utterly destroyed, and its very memory has become a hissing and a by-word.

Is it any wonder that Zion rejoices as she realizes the presence of him who has been consuming this power with the spirit of his mouth (by the manifestation of his truth), and who is to completely destroy it with the brightness of his presence (Gr., *parousia*)? 2 Thes. 2:8.

Notice the indications of his presence mentioned by the Psalmist, and now coming to pass: "Clouds and darkness are round about him." The storm clouds that are now gathering are visible to all the world, and darkness—ignorance of God's ways—everywhere prevails. The Church nominal, as well as the world, is in total ignorance of what the outcome shall be.

"His lightnings enlightened the world; the earth saw and trembled." In the midst of the dark forebodings of the gathering storm come the lightning flashes of truth, due in this time of his presence, and because of his presence. Truth on various subjects is thus being revealed. Men are getting ideas which they never dreamed of before. The spirit of inquiry is abroad. Men are beginning to inquire, "What are our natural rights? How did kings and emperors get the right, if right it is, to rule over their fellow-men and to oppress them for their own advantage? By what fair (?) means do some men, with little or no labor, acquire millions of money, while others, by severest toil, can scarcely gain life's necessities? By what means do the comparatively few gain and retain a monopoly of the blessings of life, while the great mass of mankind live in poverty and discomfort?"

Gradually, but rapidly, the masses are coming to see that the overplus of power is in their grasp, that their overwhelming numbers and force only want systematizing and organization, and to this work great efforts are now being directed, and beneath the tread of the mustering hosts and their accumulating power, thrones tremble. The lightning flashes of truth are bringing about these changes. The increase of knowledge, the general diffusion of education, the multiplying of inventions, the general interchange of thought the wider range of commercial interests, the rapid modes and cheap rates of travel and the advantage that is taken of it, the multiplicity of books and periodicals, and the wonderful power of the daily press—all these influences have been waking men up to an appreciation of their manhood, and they will not long permit it to be ignored and trampled in the dust for the selfish aggrandizement of the few. Gross ignorance and superstition are rapidly becoming things of the past.

But it is not to be presumed that these efforts of the masses will proceed on the golden mean of propriety. No; like a pendulum, they will swing to the very opposite extreme of impropriety; and hence the great trouble, the anarchy and confusion which will result. This destructive trouble is represented by fire—"A fire goeth before him and burneth up his enemies round about." It will destroy the enemies of God and men, the oppressive organizations of both church and state, and thereby liberate the people.

But it will soon be discovered that the liberty gained is even worse than the oppression from which they have escaped. The unrestrained liberty of all men in their present fallen condition, would be the worst evil that could befall the world. And such anarchy will be the result of their efforts. This is all they will be able to accomplish, and in so doing they will exhaust their power. None will be able to assume the control, and direct affairs to a satisfactory settlement. Thus men will become convinced of their own utter inability to rightly adjust the tangled problem. This is just where God wants to bring them that they may hear him say, "Be still, and know that I am God. I will be exalted among the heathen; I will be exalted in the earth." (Psa. 46:10.) He will say it not by voice, but by the manifestation of his power, and then men will be prepared to realize that "The Lord of hosts is with us; the God of Jacob is our refuge." The new heavens (the new kingdom) will declare his righteousness, and *all* the people shall see his glory. Those who have worshipped those false systems of church and state as idols, will be confounded when thus they witness their complete destruction. (verses 6, 7.)

Again says the Psalmist prophetically, "The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth." (Psa. 97:5.) Mountains and hills are symbols of governments. Some will melt under the fervent heat, while others will be carried forcibly into the midst of the sea. (Psa. 46:2.) We have today in Great Britain an illustration of a mountain melting. It has enough political wisdom to see the rights, and to concede some of the demands of the people. It is melting and flowing down to some extent to the level of the people's interests. If all the governments would do this, if they would all melt down and fully concede to the people their rights, then much of the great calamity of revolution would be averted; but this, all

will not do. The policy of Russia, for instance, is to concede nothing to the people, but to retain all its oppressive power intact. It will not melt; therefore it shall be forcibly carried in the tumult of revolution "into the midst of the sea." The sea in symbolic language represents the masses of the people unrestrained by law and order; hence the carrying of a mountain into the midst of the sea, would signify the overwhelming of a government in a revolutionary uprising of the masses. (Psa. 46:2.)

As Zion sees all these things coming to pass, she recognizes in them the evidences of her Lord's presence and the preparation for the kingdom of heaven and knowing what the glorious outcome will be, and that shortly, she rejoices notwithstanding that clouds and darkness are round about him for a time. She knows that

"Behind a frowning providence
He hides a smiling face."

"The Lord reigneth, let the earth rejoice" also; for it is great cause for rejoicing if they could only have faith to realize it. But we rejoice further to know that though their eyes are now so blinded by prejudice and false doctrine that they cannot see the evidence on which to rest faith, by and by their blindness shall be removed and they shall have the evidence in demonstration.

The first to realize it after Zion, will be the daughters of Judah, fleshly Israel, whose blindness shall be taken away. Already we learn that the blindness is beginning to be turned away. Soon all the daughters of Judah will see and rejoice together because of the Lord's judgment against oppression and tyranny, and because of the returning favor of his "Covenant people." Soon the glory of the Lord will be revealed to all; the clouds being rolled away the Sun of righteousness shall shine forth with healing [restitution] in his beams and all flesh shall recognize it together.

THE KEY LOG

Sometimes when logs are being driven or guided down stream to their destination or market-place, there comes what might be called a jam. The great mass of timber refuses to move. Then the skill of the drivers is soon manifest in the rapidity with which they discover the cause of the obstruction. One certain log is found which holds the key to the situation. Dislodge this, and the vast body begins to move again, though the work necessary to bring about the much-desired result is attended with more or less danger to the one undertaking it. Ropes are often attached to the body, which, being held by the hands of others, serve to lessen the danger of being caught by a sudden start of the huge pile.

So in the progress of humanity towards its grand destiny, there comes a sudden check, confusion takes the place of harmony and advancement. Some one is raised up to cut the key log of a tremendous error, and then the race moves on its homestretch with an accelerated ratio. Luther, Wesley, Channing, each in their day dislodged mighty errors from the minds of many of their generation.

Again, there comes up into the ear of God the deep longing of tens of thousands for some one who will deliver them from their present dilemma of painful doubt and indecision. Go back to old ideas they cannot; accepting new ones is seemingly impossible, and so there is a jam. Old cherished ideas cannot be given up until something better is given to take their place, until the reasonableness of the new departure and its connection with the real truths of the old is seen. Divine wisdom is needed to say the right words at the proper time. Then the tares of error can be separated from the wheat of truth without rooting up "the wheat with them."

"A bending staff I would not break,
A feeble faith I would not shake,
Nor even rudely pluck away
The error which some truth may stay,
Whose sudden loss might leave without
A shield against the shafts of doubt."

—*Exchange.*

QUESTION COLUMN

Ques.—What will be the nature of the *liberty* into which the whole creation is to come, when the sons of God are manifested? See Romans 8:19, 21.

Ans.—The nature of the *liberty* is indicated by the Apostle by his contrasting it with *bondage* in the same verse. The bondage was of "corruption" i. e. death, with all concomitants of pain, sickness and sorrow. For six thousand years is has proved itself a terrible bondage, one from which mankind could not escape. But a Saviour came and *ransomed* the whole creation, the entire world of mankind, giving himself a "*corresponding price*" for all; and as a result has obtained control of mankind, and the right by purchase (with his own precious blood) to open the tomb and release all men from every cord of bondage which now binds them.

By virtue of the ransom which he gave for all, he declares "There shall be a resurrection, (a lifting up to perfection) both of the just and the unjust." "*I have the keys* (symbol of right, authority and power) of death and hades." Rev. 1:18.

To release men from the bondage of death is to restore to original perfection. Adam was a perfect man "crowned with glory and honor" (Psa. 8:5), and in God's sight "very good" until he sinned; because of sin he was delivered into "the bondage of corruption" according to the will and law of God. But since by his atonement sacrifice the Lamb of God *takes away the* sins of the world, it becomes his right and privilege to save men, by liberating them from the WAGES of those sins, viz.: from the bondage of corruption—death.

This deliverance from corruption's bondage was the theme and substance of Jesus' preaching, not only as indicated by his recorded words, but as prophesied beforehand: The Spirit of the Lord God is upon me because he hath anointed me to preach the good tidings to the meek; he hath sent me to bind up the broken hearted, to proclaim to the *captives*, LIBERTY, and to the *prisoners* RELEASE, (Isa. 61:1.) Yes, this was Jesus' mission and message, and it was illustrated by his miracles, by which he manifested forth his future glory—the work of healing, restoring, liberating from pain, sorrow and death, into the liberty of manhood—the liberty enjoyed by man while yet a "Son of God," (Luke 3:38), before he became a sinner. To this liberty or freedom from death and trouble the whole creation shall again be restored—the *glorious liberty* common to sons of God on whatever plane of being they may be, whether sons of human nature (Luke 3:38.) sons of angelic nature (Job 38:7.) or sons of the divine nature (1 John 3:2; 2 Pet. 1:4). The same glorious freedom from death belongs to all the sons of God.

While the human creation *shall be delivered* from bondage to present death which came on account of Adam's sin, and is to be removed because of Christ's redemptive work, it does not follow that they shall retain their liberty. They *may* retain it, and from present experience will know the value of retaining it, yet they will ever be able to place themselves in *bondage* at their own option, but only by *deliberate, wilful*, sin against full light and knowledge. The second or wilful bondage is called the *Second* death, from which, deliverance is never promised.

The time for the deliverance of the world from present bondage to corruption (that which came as a result of Adam's sin—Adamic death) is referred to by Paul. Jesus did not deliver the prisoners at the time of his first presence in the world; he merely *preached* deliverance to the captives and opening of prison doors. True, when reproved by the self-righteous Pharisees (zealous for the Sabbath, but ignorant of its real significance) for healing a woman on the Sabbath day, he said: "Ought not this woman whom *Satan hath bound* lo these eighteen years be loosed from this bond on the Sabbath day?" Luke 13:16. He did release her from the special infirmity but not from all the bondage of corruption; she was still subject to pain and death—the bondage of corruption—and the little release which Jesus granted her was only an illustration of the full and complete release which he would grant in the "times of restitution of all things"—the great antitypical seventh day or Sabbath.

The time for this removal of the bondage of corruption from humanity, permitting them to return to the glorious perfection of Eden, is when the special class of sons selected during this Christian Age, as the BODY of Christ has been made perfect with their head, Jesus. Then will come the manifesting of the power of those divine sons in the liberating, restoring, perfecting of the human family to the proper liberty of sons of God, secured for them by the *ransom*. This liberty will be fully attained by all willing to accept of it, by the end of the reign of Christ. It is the very object of his reign as promised, to thus bless all the families of the *earth*.